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MISSIONARY TOURING.—THE CAMP AT REST.

THE

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MISSIONARY TOURING IN INDIA.

BY REV. H. J. BRUCE.

No kind of missionary labor is more interesting, and at the same time more promising of beneficial results, than touring. It enables the missionary to carry the gospel message to the homes of the people, and to meet large numbers whom he would never see in any other way. There are different methods of conducting "preaching tours," the relative merits of which cannot be discussed here. Some will select a central village near which they will pitch their tents, and, by holding a series of daily meetings, endeavor, if possible, to create an interest which shall be permanent, and productive of good results; while they will visit the neighboring villages as they have opportunity. Others prefer to visit as large a number of villages as possible, giving in each at least one plain, simple, and faithful exposition of the gospel. My own experience in both methods has led me to adopt the former, as being more likely to produce the desired results.

We generally purposed to remain a week or more in each place, and besides the special efforts in the village where we were encamped, would endeavor to visit all the villages within a distance of four or five miles. In thus going about, our experience varied greatly in different places. The people usually received us cordially, and listened with courtesy and respect to what we had to say; but sometimes we would meet with determined opposition from a few Brahmins, who did not wish to hear themselves, or to accord that privilege to others. Sometimes we would have friendly and exceedingly interesting discussions with the people, and sometimes a few caviling and scoffing persons would raise all manner of objections to what we were saying, and hold the gospel up to ridicule. Occasionally, also, some influential persons would work against us in a more quiet way, and while there would be every outward appearance of cordiality, we would find it extremely difficult to obtain firewood for cooking, or the needful supplies for ourselves or our animals. But in spite of opposition, manifested in various ways by the few, we are constrained to believe that the people generally heard the gospel gladly, and that it has proved a savor of life unto many.

To aid us in gathering and holding our audiences we made considerable use of music, of which the Hindoos are very fond. When we sat down anywhere in a village and began to sing, the people would quickly begin to assemble. After singing a hymn, an explanation of it was given, and then another hymn would follow. In this way the audience could be kept perfectly quiet for an hour or more, while we gave them an outline of the gospel system.

Another aid which I made frequent use of was the magic lantern. Scarce anything could exceed the wonder manifested by the people on witnessing this exhibition. It so far surpasses anything that they have been accustomed to see, that they are quite inclined to ascribe it to the supernatural. The astronomical diagrams and Scripture scenes afforded abundant opportunity for giving religious instruction, and I have had audiences, numbering from two hundred to five hundred persons, sit in silence for an hour and a half, in the cool evening air, during the exhibition. Hence, as a means of gathering the people and arresting their attention, I have found the magic lantern very useful. For a single evening, at least, it is sure to bring the whole village together to listen to our message. The following are specimens of the remarks which I have often heard. One of my sliders represented the moon in eclipse, with moving clouds above and below it. After exhibiting this, once, in time of drought, a company of people met one of my helpers and said to him: "Now we have seen a veritable miracle. Saheb has caused the clouds to come, and now if he will bring the rain, *within three days*, our whole village will become Christian." At the close of one of my exhibitions I heard a man say, with great apparent satisfaction: "Now I have seen it all. What is there left for *me* to see?" Poor man! If he will but receive the truth as it is in Jesus, he will behold greater things than these.

The cold season is the only time of the year when touring can be undertaken without great inconvenience and exposure; and even then the tourist will find that his double-roofed tent will need the additional protection of a large shady tree, to render it comfortable in the hot mid-day. The climate, even in the cold season, or winter, is seldom colder than is often experienced in New England from the 15th to the 20th of September, or just before the frost begins to appear. During the hot season the heat would be intolerable, and the hot winds would make tent-life unendurable. The thermometer often stands at 106° in the shade, and when placed in the direct rays of the sun will rise to 140°. Few Europeans could long endure exposure to such heat as this.

The engraving represents one of my own encampments, at Mahakal Wadgaw, on the Godavery River, in December, 1864. The largest tent was occupied by the missionary and his family. It contained two apartments, one for general purposes, and the other, separated by a screen, for a sleeping-room. The second tent was occupied by our native pastor and assistant, Rev. Kassimbhai, and the third was used for a kitchen, where all our food was prepared before being placed upon the table in the larger tent. A few houses only of the large village are seen upon the hill, at the right. The scene represents the camp at rest, and the bullock-cart, bullocks, and pony, are apparently waiting for the evening drive.

The large tree is the banyan, from which, in part, the name of the village is derived. Mahakal is the name of the god under whose protection the village is supposed to be, and whose great red image stands in a prominent place. Hence the name, in full, being interpreted, means, "The village of Mahakal and the

Banyan." The rootlets from the branches of the banyan are well shown in the picture. They grow rapidly downward, and when they reach the ground, soon increase so as to form so many additional trunks to the tree. In this way the banyan will sometimes spread itself over a large surface of ground. This particular tree had an outside circumference of three hundred and seventy-five feet. The growth of the banyan is greatly impeded by the large numbers of goats in the country. When the rootlets come within reach of the goats they are eaten off, and so prevented from striking into the soil.

The birds that seem to be flying up the river are the Damoiselle cranes, large numbers of which were seen at this place. They are nearly as large as turkeys, but are much more slender in form. In flight, a flock of these birds will generally maintain some regular order, flying either in straight, parallel lines, or in the form of a harrow, very much like the wild geese of America. They sometimes appear in immense numbers, and the croaking sound of their cry can be heard at a great distance. They sometimes also fly at an immense height.

The Godavery River, near which our camp stands, is one of the great rivers of India. It extends from west to east, almost across the whole peninsula. It is regarded by the Hindoos as a sacred river, and is greatly venerated by them. The Godavery and the Ganges are supposed to be sisters, and it is thought that they take their rise from the *hair of Shiva*, one of their principal gods. Hence the Hindoos think that the water of these rivers is peculiarly holy, and if they bathe in them, all their sins will be washed away. They also think that the water of the Godavery is very pleasing to their gods, and they sometimes go twenty miles or more to bring the water and pour it on their idols of stone. If they can make the waters of the Godavery and the Ganges meet, they think they obtain great merit; and so the people of Benares, on the Ganges, sometimes bring the water of that river and pour it into the Godavery, performing a journey of several hundred miles for that purpose.

WISE SUGGESTIONS.

Various passages in Dr. Jessup's book — "The Women of the Arabs" — were marked long since for use in the Missionary Herald. They have been crowded out from month to month, but some of them are still as good as ever. The following suggestions, based on a large experience in conducting the correspondence with patrons of the Beirût Female Seminary, would be heartily indorsed by many missionaries of the American Board, in like circumstances: —

"1. Let all contributions for Woman's Work, and the education of girls, be sent through the Women's Boards of Missions.

"2. If possible, allow your donation to be used for the general purposes of the Seminary, without insisting that a special pupil or teacher be assigned to you. But if it be not possible to maintain the interest of your children and youth in a work so distant without some special object, then by all means, —

"3. Do not demand too much from your overtaxed sisters in the foreign field in the way of letters and reports. The labors of a teacher are arduous everywhere. But when instruction is given in a foreign language, in a foreign climate

and to children of a foreign nation, these labors are greatly increased. Add, then, to this toil, correspondence with the Board of Missions, the daily study of the language, the work of visiting among the people, and receiving their visits, and you can understand how the keeping up of correspondence with twenty or thirty Sabbath-schools and Societies is a burden which no woman should be called on to bear.

"4. Do not expect sensational letters from your friends abroad. Do not take for granted that the child of ten years of age you are supporting, will develop into a distinguished teacher or Bible-woman before the arrival of the next mail. Do not be discouraged if you have to wait and pray for years before you hear good tidings. Should any of the native children ever send you a letter (and they have about as clear an idea of who you are, and where you are, as they have of the satellites of Jupiter), do not expect from their youthful productions the elegance of Addison or the eloquence of Burke.

"5. Pray very earnestly for the conversion of the pupils in mission schools. This I regard as the great advantage of the system of having pupils supported by Christians in the home churches, and known to them by name. They are made the subjects of special prayer. This is the precious golden bond which brings the home field near to us, and the foreign field near to you. Our chief hope for these multitudes of children, now receiving instruction, is, that they will be prayed for by Christians at home."

In like manner, contributions for the support of young men in theological or training-schools abroad, or for the mission schools of the American Board generally (excepting those supported by the Woman's Boards), should be sent to the Treasurer of the A. B. C. F. M.

TRIALS AND JOYS.

The following testimony, from the same work of Dr. Jessup, is gladly commended to any who may be contemplating the missionary life, and especially to parents who shrink from giving up their children for this service abroad. It is abundantly confirmed by the experience of other missionaries, — men and women: —

"Did I speak of *trials?* The missionary work has its trials, but I believe that its joys are far greater. The saddest scenes I have witnessed during a residence of seventeen years in Syria, have been when missionaries have been obliged to *leave the work* and return to their native land. There are trials growing out of the hardness of the human heart, our own want of faith, the seeming slow progress of the gospel, and the heart-crushing disappointments arising from broken hopes, when individuals and communities who have promised well, turn back to their old errors 'like the dog to his vomit,' again. But of joys it is much easier to speak, — the joy of preaching Christ to the perishing, of laboring where others will not labor, of laying foundations for the future, of feeling that you are doing what you can to fulfill the Saviour's last command; of seeing the Word of God translated into a new language, a Christian literature beginning to grow, children and youth gathered into schools and seminaries of

learning, and even sects which hate the Bible obliged to teach their children to read it; of seeing Christian families growing up, loving the Sabbath and the Bible, the sanctuary and the family altar. Then there is the joy of seeing souls born into the kingdom of our dear Redeemer, and churches planted in a land where pure Christianity had ceased to exist, — and of witnessing unflinching steadfastness in the midst of persecution and danger, and the triumphs of faith in the solemn hour of death. These are a few of the joys which are strewn so thickly along the path of the Christian missionary, that he has hardly time to think of sorrow, trial, and discouragement."

ANNUAL MEETING OF THE WOMAN'S BOARD.

The Annual Meeting of the Woman's Board, held in Park Street Church, Boston, on Tuesday and Wednesday, January 5th and 6th, was one of great interest. The first session on Tuesday morning was occupied, principally, with reports of the work accomplished the previous year. The Board has now under its charge fifty-one missionaries, fifty-one native teachers and Bible-readers, sixteen high schools and seminaries, and twenty-four preparatory and village schools, besides the "Homes" in Constantinople and among the Dakota Indians. Most gratifying results have attended the labors of the missionaries the past year in all departments, but more especially in the schools, in several of which there have been quite extended revivals. The success of the Constantinople Home, one of the most important enterprises of the Society, is also fully assured. A large number of pupils are already receiving in it an educational and religious training equal to that obtained in some of the best schools in our own land.

In this country there are now connected with the Board, branch societies, — each comprising quite a large number of auxiliaries, — in Canada, Maine, New Hampshire, Vermont, and Rhode Island; two in Connecticut, with head-quarters at New Haven and Hartford, one in Hampden County, Massachusetts, and one, with Philadelphia as a centre, working among the churches of New Jersey, Pennsylvania, Maryland, and the District of Columbia. The auxiliaries and mission circles connected with these branches, with those communicating directly with the parent society, now number between seven and eight hundred. The total receipts of the treasury in 1874 were $67,419.08; of which $41,199.69 were contributed to the general fund of the Society, $13,351.26 for the Constantinople Home building fund, and $5,000 as a legacy.

An admirable paper on the Constantinople Home, presented by Mrs. D. C. Scudder, and an address by Miss Proctor, of the Central Turkey mission, giving a simple story of the good results of earnest, systematic work in Aintab and vicinity, completed the exercises of the morning.

Tuesday afternoon was devoted to the home work of the Board. Reports were presented by delegates from all the branches, showing the varying phases of the work, encouraging and otherwise, as seen from their different stand-points, containing many suggestions for strengthening feeble societies and rousing the lukewarm; and all evincing greatly increased interest in woman's missionary work. An excellent paper on the Importance of Prayer, was read by Mrs.

S. B. Pratt, and one on Home Work, by Mrs. Lemuel Gulliver, in which were many valuable hints for developing home talent. The latter paper will soon be published in tract form, for general distribution.

The hour allowed for the devotional meeting in Park Street Chapel, on Wednesday morning, was one of most delightful Christian fellowship; and the tender, earnest spirit there called forth, helped to render the session in the church that followed, one of special interest. In the latter meeting, Mrs. Chandler, of the Madura mission, gave a number of facts and incidents showing the great changes she had seen in the way of receiving the gospel, during her twenty years' residence in India. Miss Park, of Bennington, Vermont, spoke of the noble labors of Mrs. Snow and others in Micronesia; and Miss West, in her peculiarly happy manner, related instances of the softening and elevating influences of Christianity on women in Turkey, closing with a glowing tribute to the uprising of Christian women in the cause of missions.

Last, but not least, was the children's meeting on Wednesday afternoon. Mission circles from Boston and vicinity, each with its appropriate banner, completely filled the body of the church, while parents and friends crowded the galleries and aisles. Recitations and singing by the children, and an address by Mr. George A. Ford, illustrated with costumes and curiosities, made it an interesting and profitable occasion to young and old.

One of the pleasantest features of the meeting as a whole, was the social element that entered so largely into its proceedings. A larger number of delegates were present than at any previous meeting, and the intercourse of Christian friends at the collations, each day, in Pilgrim Hall, with the social reunion on Tuesday evening, will long be remembered by all who participated. An executive meeting of officers of branches and auxiliaries gave an opportunity for full and free discussion of various points, and was also of substantial profit, as $2,500 were there pledged for the Constantinople Home building fund.

MISSIONS OF THE BOARD.

Micronesia Mission.

A few letters have been received from the easterly and central portions of the Micronesia field, written in August and September last, from which extracts will be given. The *Morning Star*, with the company of missionaries that sailed from Honolulu July 11, 1874, reached Apaiang August 7, Ebon September 10, and Kusaie about the 18th of the same month. Of the new missionaries, Mr. and Mrs. Taylor remained at Apaiang, Mr. Bingham's field, Messrs. Logan and Rand, with their wives, and Mrs. Sturges, going on with the vessel, to be left at Ponape. Mr. Snow also went from Ebon, for a visit to Kusaie, his former field.

FIRST IMPRESSIONS.

Before reaching Apaiang, but after visiting several islands of the Gilbert group, Mr. Taylor wrote, on board the vessel: —

"As to our impressions of the field and people, I had seen heathen before, and had read about the Islands, so that my idea of the group was more correct than I expected to find it; the main difference being that the people are more finely formed, and have a more intelligent look than I expected. Mrs. Taylor did not expect to find such a people, for imagination, with the help of reading, conversation, and pictures, cannot form a true idea of this degradation; but she has no feeling of regret that she came. Many

people in America think the 'poor white trash' of the South are as bad as any heathen. Tell them I have seen the poor whites in all their degradation, in the mountains of Tennessee and in Northern Georgia, and have visited at their houses, spending nights and eating with them, and I do not tell half as bad a story as I might, when I say that the people here are as much below the 'poor whites,' as the latter are below the intelligent Christian people of Northern Ohio.

"It is a wonder that Christians are so backward in sending the gospel to the heathen. But God's day is coming; light has dawned; the seed sown by Mr. Bingham and his associates is taking root; and brighter things are in store for these poor people. The good thing about this work is that it is sure to succeed; and it is work done for the whole world, for time and eternity."

After reaching Apaiang, he added: "We are much pleased with our home, and with the people of Apaiang. Mr. and Mrs. Bingham gave us such a warm welcome! We hope to get to housekeeping next week."

PROSPECTS AT APAIANG.

Mr. Bingham wrote August 3, having opportunity to send by way of Sydney: "We desire to be very thankful to the good Lord that he has so kindly dealt with us during the many months that we have been sojourning on Apaiang. I have been able to preach once every Sabbath, and sometimes twice; have been able, also, to spend two hours a day, five days in the week, in our school, and to give about two hours a day to the preparation of a Dictionary for Brother and Sister Taylor, whom we are earnestly hoping to welcome soon among us.

"You will rejoice to hear of the suppression of drunkenness on this island. Our young king has been persistent in imposing fines here, in this largest village, and chiefs at a distance are helping him. He is quite regular in his attendance at our meetings, and numbers himself among the inquirers. He is making some effort to build a government schoolhouse, but the people do not rally much about him. The building was begun some months ago, and although it is a *very diminutive* affair, it progresses very slowly. We keep talking to the people, and hope some day to see it completed. It will be another thing to see the teacher regularly *paid* by this poor people. We shall labor for this, however. Pray that we may have strong faith.

"Our mission school has been one of the most promising that we have ever seen on this island, and we hope that in the course of time it will furnish a few teachers.

"We are hoping to receive a few to the church at our next communion; but we rejoice with trembling. The *fickleness* of this people is a most marked characteristic, yet the Holy Spirit is able to work wonders. O for his constant presence and blessing."

"We have received no letters from America since we sailed from Honolulu, on the 9th of June, 1873."

After the arrival of Mr. and Mrs. Taylor Mr. Bingham wrote: "The *Morning Star* came to anchor in our lagoon at one P. M., August 7, bringing a most precious freight. Our cup of joy is very full. It is difficult to realize the truth, that we really have on the ground an American associate. Brother and Sister Taylor have arrived in safety, with their little boy. They have taken up their abode with us, and the *Morning Star* has again spread her wings, having sailed for Marakei on the morning of August 12. Thence she was to go to Butaritari, and from there to the Marshall and Caroline Islands. What joy awaits the lonely brethren on Ponape! Mrs. Sturges was in her usual health."

PLEASANTRY.

Mr. Snow also wrote from Ebon a few days before the arrival there of the looked for vessel and mission company. The British man-of-war *Rosario* was at the Island, and Mr. S. indulges in a bit of pleasantry in regard to their ability to give an entertainment, thus:—

"Mrs. Snow and I have made a very pleasant call on board the *Rosario*, and expected to have Captain Dupuis to tea with us. But a smart squall with a pouring rain disappointed us, and him, as well,

of a pleasant, social cup of tea, with my Lydia's et ceteras. Perhaps it was well he did not come, for he might have gone off and reported the extravagantly luxurious living of these coral island missionaries. You just drop in some time and see if it isn't so. But no, you will need to give a little notice beforehand, in order to have everything done up nice and brown; and just think of it, more than a year from market! As the butter would hardly be called A 1 (I suspect B 2 would be rather high for it), the white bread toast was moistened with pieces of roast beef from a tin can. The wheat-meal biscuit were good enough for a queen, and that tin of fresh grapes was so nice, Mr. Whitney thought there was something of the honey taste to them, — they were decidedly good, any way. The tea — well, say it was Japan, and you could almost smell the aroma and distinguish the flavor away in America; and then that currant-pie, with about half dried apple, — the juice kept by itself, to be poured on after the pie is put upon the plate so daintily by the pie-knife, all spiced with college stories and seminary experiences! Now who wouldn't sell a farm to be a missionary, even in Micronesia? Please don't tell these things to every candidate for the foreign field, or we may get more than our share of helpers. But then those who go in for self-denial can leave out what they choose, and live on the rest."

SCHOOLS AT EBON.

Passing to matters connected with the progress of their work, Mr. Snow says: "Our schools, the past year, have been unusually flourishing. The first term of the select school was six weeks, and then a week of rest for teachers as well as pupils. We find long terms drag rather heavily toward the last. The pupils are not up to a steady drag and a long pull, as yet. During that term there were 91 different pupils. The largest number present at any one time was 85, the smallest number 62, and the average 75. By a system of merit slips, and of calling the roll at the opening of the school, we have secured such promptness that I think you will rarely find a school where the pupils are so largely and uniformly present at the opening exercises, as ours were during that term. The teachers also had a system of merit slips for good recitations, etc., which has been attended with very happy results.

"You may be interested to know that the boys and the young men are largely in advance of the girls and young women; so much so that if they had been ranked together, the females would have got no large tickets, or prizes at the close of the school. The females had to be rated among themselves, in order to secure anything in the prize line. To those who secured tickets of merit, for superior scholarship, or regularity of attendance, I gave for each such ticket a large cocoa-nut, grown from nuts from Marquesas, which Mr. Doane planted years ago. This was a gift of rare worth, as they are to plant the nuts and not use them for other purposes.

"Most of the little tickets we print on our press; and when they get up as high as fifty, this secures an ornamented copy of our new hymns. These particular hymns can be obtained in no other way. Our poets, of course, aim to get something a little extra if possible, and the professor of music starts off with some new tune for it. All this tends to keep curiosity awake and interest alive."

ADDITIONS TO THE CHURCH.

"The religious work is still progressing. At our monthly church meeting last week some fifteen new candidates were examined for membership, and four fallen ones were brought forward for restoration. But we have recently had two or three sad cases of defection. One was a high chief, and it would be difficult to say which deserved most praise, the promptness and energy of the church in taking up his case, or the tearful tenderness exhibited when the final action was taken to cut him off. We hear very encouraging reports from the out-stations, where our Hawaiian and native forces are at work."

After reaching Kusaie, on the *Morning Star*, Mr. Snow wrote again, respecting the atrocious vileness and wickedness of

an American then on that island, who has long been a sore trial to the missionaries in Micronesia, telling a tale which cannot be repeated here.

Japan Mission.

LETTER FROM MR. NEE SIMA.

It will be remembered that Mr. Joseph Nee Sima, a native of Japan, after completing his course of education in New England, was ordained at Boston in September last, and left soon after for his native land, with the last company of missionaries sent there by the American Board. The company arrived at Yokohama in November, and Mr. Nee Sima hastened on to his father's home, in the vicinity of Yedo (Tokio). A letter has been received from him by friends in Boston, who have furnished very interesting extracts for publication in the Missionary Herald. The letter is dated "Annaka Kotsuke, Japan, December 22d," and states:—

"It was my intention to remain in Yokohama for three days when I arrived there; but when I once stepped on the dry land, my dear native soil, I could not wait even for three days. Hence I hurried toward home, without stopping in Yedo. When I came here it was midnight of the 28th [November], therefore I disliked to disturb my parents' sleep, and slept in an inn. In the morning I sent word to my father. Then I came home, and was welcomed by my aged parents, sisters, neighbors, and old acquaintances. My father was ill for three days, and could not move himself on account of rheumatism; but when he heard of my safe arrival, he rose up and welcomed me with fatherly tenderness. When I hailed him, he stooped down without a word. I noticed his tears dropping on the floor.

"My old acquaintances gathered at [our] home, and requested me to tell them all my experiences in the United States. Since I come here, the callers come not simply from this town, but also from the neighboring towns and villages, lying within seven or eight miles. They have kept me busy all the time. They come here on hearing of my humble name, and hoping to see me even for a few minutes. They look as sheep without a shepherd. I find it almost impossible to send them back without giving them some spiritual food.

"Soon after my arrival at home, I presented your kind letter to my father, but for a long time I could not translate it for him, because, when I tried to read it, I could not help thinking of the scene of my last departure from you, and the very thought prevented me from speaking freely. Another day I gathered my parents and sisters, and succeeded in reading your letter to them. Before I got half through, all of them began to weep, being much affected by your parental kindness shown to me. My father told me that you were our saviours and our gods. Then I told him that he must not make his American friends gods. If he feels grateful for their kind deeds, he must worship that God, the only one God, the Creator of the universe, the Saviour of mankind, the God of his American friends. I mentioned still further, that these friends became so good and kind even to a wandering stranger, because they are the true worshipers of God, and the humble followers of Christ, who is indeed the Saviour of mankind. He came to this sinful world to save the poor and lost. These friends saved me from a miserable condition, and gave me necessary education, so that I might become a teacher of the glad tidings of salvation to our benighted people. They loved our people, as much as their own American people; and gave me good education hoping that I might render some service to our people, especially in leading them to the way of life.

"Since that time my poor father has discontinued to worship the Japanese gods and his ancestors. By his consent, I took down all the paper, wooden, earthen, and brass gods, from shelves where they were kept, and burned them up. I send a few paper gods for you, which my mother threw over in the fire-place. There are no gods or images in this house now. I trust they will be the worshipers of the true God hereafter.

"I am so thankful that my life and their lives have been spared these past ten years, and we are permitted to meet once more before we depart from this world. I hope you will pray for me, so that I may ever keep myself nearer and closer to my Saviour, and make an entire consecration for his cause.

"Beside my home friends, my humble labor within three weeks in this place has been wonderfully blessed. I have preached several times in the school-house in this town, and also preached to small audiences in different families. A week before the last Sabbath, I preached to a large audience in a Buddhist temple. All the priests in this community came, and listened to the preaching of the new religion. There were over two hundred in number present, consisting of priests, laymen, a few women and children.

"At my preaching in the school-house a week ago to-day, there were the whole body of the magistrates of Takasaki, a neighboring city of 15,000 inhabitants. They came here in order to hear me preach, because it was a Japanese holiday, and they could leave the city without any trouble.

"Soon after I got through my preaching in that temple, one of the audience went home and took down all the gods and images from the shrine, and has discontinued to worship them ever since.

"Day before yesterday, I was invited by a selectman in the next village, to spend the night with him. After the supper, he gathered the whole family to a parlor, and requested me to tell them about Jesus Christ. I began to talk at eight o'clock and continued till half-past ten o'clock that night.

"Thirty men in this town, and a few men out of the town, took up a collection for purchasing some Christian books for themselves. One of them gave six en — (nearly six dollars in gold), and a few others gave one en. The contributors are over thirty, and the amount of contributions is nearly $17.35 in gold. They requested me to buy some Christian books, when I go to Tokio or Yokohama. They are hungry and thirsty for the Christian truth. I find here everything ready for the Gospel. The field is white for the harvest.

"As Mr. Green has requested me to come soon, I am intending to leave this place for Tokio, to-morrow or next day. It is very painful to leave this hungry flock, without giving them more spiritual food. This community is entirely free from any bad foreign influences. This may be a more desirable place for me to establish a Christian society than Kobe or Osaka. I would rather prefer to remain and labor in this unspotted community (I mean unspotted from any bad foreign influences), on a new foundation so favorably opened before me.

"The enclosed paper gods are saved from the fire-place, where my mother burnt up all sorts of gods, kept in the family since the time of my remote ancestors."

North China Mission.

A TOUR IN THE INTERIOR — CALL FOR PRAYER.

WRITING from Peking on the 30th of November last, Mr. Blodget says —

"I returned to Peking October 29, from a journey of three weeks in the interior, having spent some days at each of the country stations Pai-Muh-Ch'ian and Nan-Chau-shï, and visited Mr. Pierson at Pao-ting-fu. The time was spent in seed sowing. For this there is abundant opportunity, and no hindrances are opposed. What our brethren in Japan are praying for and waiting for, we have in China, already, — the largest liberty for missionary work. The little church in Pai-Muh-Ch'ian (Cedar Bridge) is widely known in the surrounding region. The names of the leading members are familiar to the people. The visits of foreigners to them are talked of. At present the feeling toward us is quite as favorable as could be expected. Our native helper, Wong, will spend two months with the people there and in the surrounding towns and villages during their time of leisure, after the harvest. He needs the help of the Holy Spirit, and he feels this need. How far does his success, and the triumph of the gospel in that beautiful col-

lection of villages, depend upon the fidelity in prayer of the Christians at home who support him, and support us! Taking for granted the truths of the gospel, I see no reason why, in answer to the prayers of Christians, a great and glorious work might not be wrought in all that region."

MOHAMMEDANS — AN INQUIRER.

"Since my return to Peking, a young Mohammedan, a literary graduate, who lives six miles from Cedar Bridge, has been in to talk with me about Christianity. He was serious and earnest. He saw clearly that the issue was Mohammed or Christ. We agreed on the doctrine of God, of sin, of future rewards and punishments, and on the chief end of life, that it is to obtain the favor of God and everlasting life. I could only exhort him to study the New Testament, and to beseech God to show him the right way. He assured our native helper, that in case he became convinced that Jesus was God, no considerations of personal safety, or of life itself, would hinder him from becoming a Christian. I have never before seen a Mohammedan so serious in examining the claims of Christ.

"Some of these men are strikingly different from the Chinese. They all claim to be descendants of the Arabians. In a mosque, not far from Cedar Bridge, I met among them one old man, of venerable appearance, whose eyes, beard, and ruddy face, as well as his cordial, almost affectionate manner toward me, as a foreigner and a Christian, plainly marked him as of another religion and another race. In general they are more cleanly, more healthful and vigorous, than the Chinese, as well as more bold and enterprising. They call the Chinese Caffres, and are very clannish among themselves.[1]

"At Nan-Chau-Shï I found a young man who, with his wife, was striving to lead a Christian life, but was deterred from receiving baptism by threatened violence from his father."

[1] Mr. Williams, of Kalgan, wrote October 24, — "Mohammedans are among our most frequent visitors, and show interest in our teachings."

CHINESE EXAMINATIONS.

"The time of my journey was near to that of the autumn examinations. In a school-room adjacent to one of the inns which I occupied, the young men kept up their studies in preparation until after midnight, and were at work again with the first dawning of the day. Numbers of literary men were going to Hókien-fu, to be examined there. Usually several of them rode together, on a rude country cart. Now and again a swift courier might be seen passing on his fleet horse, hastening to announce to some happy family the success of one of its members in competing for his degree. At Peking, also, examinations had just taken place for the third degree. In one inn I met three cart-loads of unsuccessful candidates returning to the Province of Yün Nan. The distance by land and by water, as the usual line of travel runs, they affirmed to be nearly three thousand miles. Think of a man going from San Francisco to Chicago in a cart, at the rate of forty miles per day, to attend examinations! They slept in their carts at night, although the weather was so cold that ice was frozen upon the water. The roads were exceedingly rough, and the danger from robbers is not inconsiderable. Promotion to wealth and honor is what brings these men from so great a distance."

OCCASIONAL NOTES.

The following items are from Mr. Blodget's "occasional notes," sent to the Missionary Rooms from time to time: —

"*October* 5, 1874. At the monthly concert for prayer last evening letters were read from Dr. Happer, of Canton, mentioning the fact of sixty-five additions to the Presbyterian church in that city during the last twenty months; also the opening of a new church, large enough to seat five hundred persons. The church is divided into two parts, one for the women, the other for the men. Large numbers of women are attending on the preaching of the gospel.

Canton was the first city in China to hear the gospel from Protestant missionaries. After long waiting the fruits are

appearing, and there is now a prospect of an abundant harvest."

"*November* 3. The recently-signed treaty of peace between China and Japan is a cause of great joy to all who are laboring for the welfare of these nations. The Japanese Ambassador had failed to adjust terms of peace, and was about to leave Peking on the 26th of October. The British Minister, T. F. Wade, Esq., who had used every effort to preserve the peace, visited him at evening and urged him to delay one day, and to have one more interview. He consented; a better mind seemed to come over both parties; and terms were arranged, which, though satisfactory to neither, will prevent a recourse to arms. The Chinese pay to the Japanese 500,000 taels of Sycee, and the Japanese evacuate Formosa.

"The mission work requires peace. Abundant opportunities for labor are found both in Japan and China. The excitement and the distress occasioned by war could only retard the progress of the gospel in either country."

PAO-TING-FU.

Mr. Pierson wrote from Pao-ting-fu, October 27, noticing a sore trial from the wrong conduct of two helpers, and, on the other hand, the promising character of another young man, who had been in the training-school, and whom he needed as a helper; but he felt that he must allow him to go to Yücho. He then says: "At Tang-feng there is encouragement. A house has been rented by two of the converts, and a third — no, he is only a catechumen — has come forward and offered to paper the room. This will cost him as much as either of the two pay for rent. Others are giving to furnish the room. All this is without our help, and without our even proposing the plan. They all rejoice that now, when a 'pastor' (as they call the missionaries) comes to visit them, they will have a nice room for his accommodation. They will use the room also for Sabbath services. O, that I had here a man ready to become their pastor. My eyes turn longingly to to the young man Têng, but I have consecrated him to the Yücho work, — God will provide."

Ceylon Mission.

THE CHURCH AND PASTOR AT OODOOVILLE.

Reporting from Oodooville, October 1, for the previous six months, Mr. S. W. Howland refers to the ordination of a pastor (mentioned in the Herald for December last), and the vote of the church to assume the whole of his salary, and says: —

"We rejoice as over a child when he first tries to walk. There may be stumbling, but it is the first step of manliness, and there will be a stronger and healthier development. The new pastor seems to be one well adapted to the place, — a young man, but growing. In working with him, I have found him faithful and earnest, always ready for work, and hopeful. The church also seems to be growing. Fifteen new members were admitted on profession of their faith at the last communion season, in July, eleven of them being from the school. There are ten others from the school who have presented themselves to me with the desire to be received at the next communion. They seem to give good evidence of a change of heart; yet, as they date their conversion but two or three months back, it seems best for them to wait until another communion, that they may test their new found hope. There are others in the villages asking to be permitted to confess Christ before men. Some also seem to be awakened who have for a long time been separated from the church, because, meeting temptation, they yielded and sinned. Meetings have been held as opportunity offered, and with some interest. I have taken the magic lantern to a number of places, and never fail of a good audience and good attention, even though the pictures are not of a high order of merit."

Mr. De Riemer reports the introduction of settees into the church at Oodoopitty, which make "the Sabbath audience, sitting upon elevated seats [instead of mats on the floor], seem to us foreigners more like a Christian congregation than before." He mentions, also, the opening of a school, the renting of a house, and the locating of a helper and his wife, at Valvettie-tunie, where all ef-

forts to secure a foothold had failed for many years, the heathen boasting that Christianity had never gained a footing there. The girls' boarding-school at Oodoopitty is prospering as usual, with twenty-four pupils. At Chavagachery, also under Mr. De Riemer's supervision, two persons were received to the church in April, by profession, and three in July.

Madura Mission — Southern India.

PLEASANT INCIDENTS.

Mr. Tracy wrote from Tirupuvanam (12 miles southeast of Madura), November 4, reporting a tour of his catechists, during which, in nineteen days, they visited one hundred and eight villages. He states: —

"Most of the villages visited were small, and the audiences were small in proportion; but the people everywhere listened with apparent interest to the message of the gospel, and in some villages cases of special interest were found. One man repeated the whole of the Ten Commandments, which he had learned in Columbo, and he wished to learn more of Christianity. In another village, the schoolmaster, a Mohammedan, took ten copies of a tract, and told his scholars to commit the whole to memory, saying that the Gospel was the truth. On leaving, the catechists were invited to visit the school again.

"One of the catechists says: 'A young Brahmin, some 23 or 24 years of age, makes the New Testament his constant companion and daily study. He has also committed to memory many hymns and lyrics, and expresses openly his belief that the Bible is the only true Veda, showing the way of salvation through Jesus Christ. He seems very sincere, and, from what I hear of him, I cannot but hope that he has been taught by the Spirit of God. May he have grace to receive Christ as his own Saviour.

"These instances will suffice to show that the seed of divine truth has taken more or less root in many places.

"Since my last letter I have received two persons to the church by baptism. While pressing upon them the duty of being living epistles of Christ, and striving to bring others to receive the truth, one of them immediately replied, 'Yes, that is our duty, for I was brought to receive Christ by one of those who were received to the church a few months ago.'

"I may be permitted to mention a recent and spontaneous remark of a gentleman whose profession brings him into intimate contact with all classes of people throughout the district. He said, he did not hesitate to express the opinion, formed from personal communication with the people, that Christianity would prevail generally throughout the district within a single generation. Of course he may be mistaken, but I mention the remark as coming from an intelligent man, not a missionary, and as therefore worthy of consideration."

Eastern Turkey Mission.

"LIGHT TO YOUR EYES" — A RECONCILIATION.

In a letter from Harpoot, dated December 11, 1874, Mr. H. N. Barnum sends good news from an out-station where there had been serious dissension in the Protestant community. He writes: —

"A week ago to-day I received a letter from a preacher near Palu, a native of that place, of which the following is a translation: —

"'Greatly honored Mr. Barnum, — Now I wish light to your eyes [a form of congratulation], by giving you the great news that the brethren of this city have become united, but in what manner I am unable to describe by writing. I can only briefly relate. Sabbath-day there was a fearful quarrel, and they even took the pastor from the pulpit. Then every man went to his own house, thinking that the chapel must be closed. Afterwards those who have been opposed to the church, with the three suspended church-members, came together and concluded that they must separate from the congregation. Finally this thought came to them, — it must have been from the Lord, — "We will give up our rights; we will go to the church and tell them to do as they please." All agreed to this. They all

came to the pastor's house, — the members of the church had been summoned there. They began to fall upon one another's necks, shedding many tears, and confessing their faults; and thus they were reconciled.

"'On Monday I came to the city, and remained over night. At eleven o'clock, the brethren had a prayer-meeting, which continued till one. They so confessed their sins to each other, with tears, that there was not time for the confessions of all, so it was decided to have a meeting every evening this week.

"'Again I say light to your eyes, and to those of the brethren and sisters with you, that they may rejoice with us, and pray with us, that this reconciliation may be a permanent one.'

"Is not that good news? We rejoice greatly over it, and we pray that it may be the beginning of better days all about us. Pray for Palu.

"The committee to prepare a polity for the churches, in behalf of the Union, have returned from Diarbekir. They decide that it is not well to borrow a name from any other country, but to call themselves the 'Evangelical Armenian Church.' They have not yet prepared their rules, I believe."

HOSTILITY OF OFFICIALS.

Mr. Parmelee wrote from Erzroom November 24, first noticing the earnest and liberal efforts of Protestants at Ordo to secure for themselves a place of worship and a pastor. They had gathered materials for building, and would have had a house completed had it not been for bitter opposition, in the form of effort to prevent their securing a title to the land; the "Turkish courts, no doubt, freely bribed, and jealous of the growing influence of Protestantism," being "quite willing to lend their influence and authority to hinder such a work." Respecting Erzroom, he stated: —

"The brethren in this city are a good deal disheartened at the new evidence, which nearly every day brings to light, of the intention of the government not to afford the same rights and privileges to Protestants which are granted to other communities."

Mr. Pierce wrote more fully, on the same subject, December 15, as follows: —

"I wish to write a few things about our work, that you, and the American people, may know some of the difficulties and the opposition against which we and our people have to contend, chiefly on account of the hostile action, and equally hostile *inaction* of the Turkish Government.

"(1.) For quite a number of years the Protestant people in this city have been a separate community, and have paid their taxes year by year as a separate people, the government recognizing them as such. This year they have paid their taxes as usual, and now the Armenians are demanding that they be paid to them, saying that the government demand the whole from them; that is, Protestants must pay twice, once as a separate people, and again with the Armenians. One man has actually paid his twice, and the whole community expect to be cast into prison, and to be obliged finally to pay again.

"For several months, two Protestant brothers have spent days trying to get the ear of the government and have justice done, but in vain. Not a step has been taken, and our people are in daily expectation of being called upon to pay the money or go to prison.

"(2.). Something more than a year ago, two of the Congregational Sabbath-schools of Bangor, Maine, presented our people with a fine large bell for our chapel. The bell came in good time, and one of our merchants offered to assume the whole expense of building a bell-tower, hanging the bell, etc. The contract was made, timber bought and prepared, but on asking for the necessary permit to build it was refused, after a delay of two or three months, for no good reason. Two months ago a petition was sent to Constantinople, but as yet not a word is received in reply. So the bell remains in silent disgrace in one of our store-rooms.

"(3.) A year ago the government straightened the road in front of our houses and chapel, leaving a strip of land in front of the latter, sufficiently large for a building spot. Our people are in need of some school-rooms, and immediately took steps to secure the land. The money

was provided, and for a time all went well. A reasonable price was fixed upon, but the land was not given. After months of delay, the proper men came, examined the lot, and reported 'no objections.' After another long delay, the proper officer was induced to come and measure the land, which he did, fixing boundaries, etc., but beyond that it is impossible to go. No one can be induced to make out the papers and receive the money. A few days since a brother thought he would make one more trial, and, in consequence, was most rudely sent out of the house, so that now no one dares follow up the matter any further. And so it is with whatever business the Protestants undertake. After months of most vexatious and needless delay, it falls to the ground.

"(4.) Formerly we were able to obtain protection for our helpers, located in villages where there was opposition from Armenians, but now it is nearly or quite impossible; so that teachers and preachers are liable any day to be driven out of their villages, and the work greatly injured.

"(5.) Two years ago a box of books, such as are sold openly in Constantinople, Erzroom, Harpoot, etc., was sent to Kars. The Armenians there undertook to stop their sale, and succeeded as regards all religious books except Bibles and Testaments; so that, notwithstanding we and our friends at Constantinople have made repeated efforts to effect their release, they are still retained by the local government, and for two years not a book of that class has been sold in that region.

"(6.) In Ordo, the people have been hindered from building a chapel for nearly a year, wholly without reason, simply on account of the hostile inactivity of the government. In the village of Temran, also, in the Harpoot field but very near us, the people have been hindered from building for two years, for the same reason.

Thus I might go on, and fill up several sheets, but you will say enough of such a blue letter. I know it is blue, but it is *true*, and I believe the truth should be told sometimes. Our people need to know just what position the Turkish Government is taking in regard to Protestantism."

Western Turkey Mission.

THE DISTRESSING FAMINE.

A LETTER from Mr. Farnsworth, of Cesarea, dated December 28th, in regard to the fearful sufferings still occasioned by the famine in that region, after being long on the way, has been received just in season for insertion in this number of the Herald, taking the place of other matters previously in type. Benevolent readers are again reminded that the Treasurer of the American Board — Langdon S. Ward, Esq., Rooms of the A. B. C. F. M., corner Beacon and Somerset streets, Boston — will be, still, most happy to remit moneys which may be sent to him for the relief of these sufferers in Asia Minor. Mr. Farnsworth writes: —

"If you will refer to a letter in the 'Congregationalist,' written five months ago, you will find these words: 'This Cesarea district has not suffered very severely the past year, but now we can see the famine settling down upon it like a pall.' The harvests have been gathered; the government has had ample time to show what its 'many fair promises' mean; and what is our position now? Those promises have proved 'Apples of Sodom.' The 'pall' has indeed come down upon this whole region. Numbers have actually died from starvation, and multitudes are suffering the pangs of extreme hunger.

"*Very* many can find no employment, and almost hourly we see those who declare that for days they have had no bread. Feeble forms, sallow faces, haggard features, confirm the truthfulness of their statement. Your missionaries in this station are now, all of them, giving themselves very much, and of necessity, to the relief of this suffering. Ten thousand thanks for all the means which benevolent people in the United States have put at our command for this purpose. It came, much of it, very opportunely, just when money sent by English friends failed, and thus filled the gap that occurred when they supposed that the famine was to end with the harvest.

"I am very glad to say, that when our English, and more especially our Scotch friends, learned the startling fact, that

the famine was to continue and grow worse, they hastened to obey the injunction, 'Remember the poor.' The pastor of the Cesarea church, who is now in Edinburgh, interested certain individuals in that place, who forwarded some aid to the committee of this church; and the letters of acknowledgment, sent by those through whom this was transmitted, stirred up others; and help to the amount of £164 sterling was intrusted to this committee, together with the missionaries residing here. What could have saved many of our own poor from actual starvation had not this aid been sent, I do not know. Now we trust none of them will really *starve*, though the provision made for them is very small. In all my tours this fall, providing for the suffering poor of our own communities has been one of the most important parts of my work.

"In Soongoorli I found, in twenty-three families, but three that were in comfortable circumstances, and I was assured that in two hundred and fifty nominally Christian families there were only ten that could be so regarded, and that the condition of the Turks was still worse.

"Few places have suffered so severely as this. During the severity of the last winter, very many died in the streets and the dead bodies often remained for days without burial, and were partially devoured by the dogs. I gave there $150 into the hands of a committee of the church and congregation to carry our poor through the winter, and $100 more to help the most needy in other communities. In Yozgat, careful estimates showed that $125 would be needed to keep their poor from starvation, and this was furnished. These examples will serve to show what has been done at each of our out-stations.

"You must not suppose that all our efforts are for Protestants. Money has been sent especially for them, and we have endeavored to make the very best use of it. We can assure the givers that it has caused the hearts of many to rejoice. We still have in hand a little that can be used in furnishing special aid to the sick, clothing to those that are nearly naked, and fuel to those who must be exposed to great suffering from cold should we have severe or even mild *winter* weather. But the work of caring for all the poor in *our* communities, of some 1,500 souls, is *very small* when compared with what we are doing for others, — Turks, Greeks, Armenians.

"You may know that the Hon. Mr. Boker, United States Minister at the Porte, and Sir Philip Francis, H. B. M.'s Consul-General and Judge at Constantinople, and a distinguished banker, Mr. Lebet, are constituted a 'Central Committee of Relief.' This committee holds weekly meetings, for hearing reports from its agents and others in different parts of the country suffering from the famine, the most important portions of which it passes on to friends in England and Scotland, and, at the same time, passes on to the sufferers moneys received. They had received, up to December 16, £3,918 18*s.* 1*d.* Of this they sent us £500, to be used in various portions of our field. We are now aiding about one thousand families in the city, nearly equally divided between Turks and Rayahs. As our brethren go among the poorer of the people, and search into the condition of the worst parts of the town, they are astonished at the amount and degree of misery that exists. It seems certain that people are actually dying of hunger. Bread is abundant, but prices are nearly four times their usual figure, and multitudes have absolutely nothing with which to purchase were prices never so low. Last week we gave, in the city alone, about £30, and we must soon carry up the figure to £50. Indeed, there is such an amount of poverty in that population of 40,000, that our efforts can only be limited by the means at our disposal, or the ability efficiently to superintend its distribution."

Reference is then made to the state of things found in several specified villages, and the relief afforded, and Mr. Farnsworth adds: —

"If means will allow, we shall add yet other villages. Indeed we have determined to aid all, so far as we have strength to oversee the work with proper efficiency, trusting that the philanthro-

pists in England and Scotland, and the United States, will furnish us with all the money that we could use *prudently*.

"I know that our treasurer in Constantinople has something in hand, received from America, for this object, but how much I do not know. The 'Central Committee of Relief' is now receiving liberal contributions. The amount acknowledged in the week, December 9–16, was £846; but at the same time they sent £1,000 to Konia (the Iconium of the Acts). The work that Committee has in hand is immense. That which your missionaries in Marsovan and Cesarea are providentially called to look after is immense. The population of the Cesarea district alone is about 500,000. At a very low estimate, 50,000 of these are suffering for daily bread.

"Our friends in England are doing nobly. I see, in the receipts last acknowledged (for one week), three donations of £100 each. One individual gave £500 some months ago, and his wife another £100, and now he supplements this with another £100, and is doing what he can to arouse others to go and do likewise.

"If you think that the calls upon the American people are very heavy, with the flooding of the valley of the Mississippi, and other floods, and fires, and locusts, we most cheerfully admit it all, and rejoice when we see how nobly these burdens have been borne. But at the same time we remember that our English friends have just carried an immense population in Bengal through a famine by the side of which this in Asia Minor is a small affair. As they, 'forgetting those things which are behind, and reaching forth unto those things which are before,' are still providing 'liberal things,' so we ask our friends in America to do. At the very least, we, in this Cesarea field alone, need $500 a week for the next twenty weeks. Where can the money be better expended than in the use to which we would put it? Think of a strong, well man, and then see him go down, day by day, by slow but sure steps, to the grave, and all because he could not find a few dollars with which to buy bread! Can any torture be worse than this? Yet tens of thousands of old men and old women, of young men and maidens, and little children, are to-day suffering this very torture. By means of steam communication and the telegraph they are *your neighbors*. Whatever you can send — *eagles, dollars, dimes* — will surely be turned into bread for the relief of this fearful suffering."

THE SEMINARY AT MARSOVAN — CLOSE OF THE TERM.

Dr. Schneider wrote from Marsovan, November 26: —

"Our long term of study for this year has closed; the examinations are ended; and most of our students (26 out of the 31) have gone to their several places of labor for the winter. The task of locating so many, ascertaining the sphere to which each was best adapted, was no easy one, but it has been accomplished, and they have gone cheerfully to their work. The five who remain are to prosecute certain studies in which they were somewhat deficient.

"On the whole, the past term has been a very pleasant one. We have seen little to criticise in the behavior of the students, while their interest in their studies has been very commendable. Where so many young men, of various habits and temperaments, are collected together, some friction would not be strange; but in this respect we have been *well* satisfied. The two nationalities, Armenian and Greek, for the first time brought together, have admirably harmonized, and might have been considered as belonging to the same race. They have dwelt together as brethren, in love. This first experiment of training Greeks and Armenians in the same school has been entirely successful."

PLEASANT INTELLIGENCE FROM SIVAS.

Dr. L. H. Gulick, last year in Italy, has recently visited several of the missionary stations in Turkey. He was at Sivas on the last Sabbath in November, and Mr. Riggs wrote from there November 30: —

"Notice was given that Dr. Gulick would speak Sabbath afternoon, and the consequence was that the chapel was filled to overflowing, and Dr. G. addressed

a deeply interested and attentive audience for about an hour. Never before had they heard the story of successful missionary work among idolaters and cannibals from the lips of one who had himself been engaged in that work, and I believe that no one who was present yesterday afternoon can ever forget the scene. Mr. Farnsworth acted as interpreter, and saved many of the bits of pathos and humor which a less successful translator might have spilled out.

"This morning Brother Farnsworth was off before the rest, on his way to Cesarea. About nine A. M. Dr. Gulick and Mr. Bliss started on post-horses for Harpoot. Brother Tracy starts to-morrow, on his way back to Marsovan. This visit from these good brethren has been to us a truly soul-refreshing feast, and these days receive a white mark in our calendar.

"But I must hasten to tell you of another scene of refreshing which we had four weeks ago. You know something of the brightening prospects in which we have been rejoicing here in Sivas. The progress is *very* slow, but I trust it is real. For some time past a number of individuals have had a strong desire to unite with the church, and we have wished that some of them could do so. But the church formed here some twenty years ago has been considered extinct, and certain facts connected with that and some other hindrances made it seem impossible to form a new and independent church here this year. Consequently there has been a correspondence with the Gurun church, with respect to admitting individuals to its membership, as a preparatory step towards the wished-for church here. The Gurun church finally acceded to the request, and sent its pastor and a delegate to Sivas, to examine the candidates. As there is no meeting of the Union this year, we decided to call in all our preachers to meet the Gurun pastor, and with us hold an informal conference, and the preachers responded promptly.

"We met on the 29th of October, and had what was to me, and apparently to all, a most delightful and profitable meeting. We acted together as a kind of council in connection with the delegates from Gurun, in examining the candidates for admission to the church.

"The examinations were very interesting, as indicating progress among the people in the reception of spiritual ideas and experiences. There were ten or a dozen persons who wished to become members of the church, but from a variety of reasons some could not be examined, and others, through the extreme and commendable caution of the Gurun church, it was thought best to defer, so that only four were finally admitted, and sat down with us to the Lord's Supper on the Sabbath.

"It was a solemn and precious season. A large and attentive audience listened to the searching remarks of Pastor Mardiros, who officiated. Four children of one of the women admitted were baptized. Through long years she has struggled to prevent their being taken by others to the Armenian church to be baptized, and now her faith is rewarded by seeing them baptized in the simple form which she loves.

"One evening while the preachers were here we held a public meeting, at which they reported the work in their several outstations. The reports, though not without sad points, were encouraging on the whole. Another evening they were invited to spend socially, at Dr. West's house. They came with the people at whose houses they were staying, and we had a very enjoyable evening. We noticed that the eight preachers present that evening were graduates of seven different theological seminaries. From so many different directions have we come to labor together in this field."

European Turkey Mission.

TWO NEW CHURCHES ORGANIZED.

Mr. Page wrote from Eski Zagra, December 3: —

"It is my pleasant duty, as secretary of this station, to give you an item or two of good news. First of all I may mention the forming of two new churches, one in Merichleri, a village some six and

hours south from here, or a little east of south, and the other in Yamboul, a city some fourteen hours east from here (sometimes written 'Jamboli' on American maps). Aside from Mr. Bond and myself from this station, there were present, at the first named place, delegates from the missionaries in Samokove and the native church there, also the pastor of that church. You will remember that the Samokove church is a branch of Bansko church. Several native helpers, also, were there, and visitors from other places where there are Protestant communities. This is the place where, a short time ago, the chapel was torn down by a mob. They now have a nice stone chapel, with school-room adjoining, and there is no *open* persecution in the village.

"The examinations for church membership were all interesting, some of them very much so. The discipline of the believers there has helped to make them resolute. One, on being asked whether, if his father should threaten to cast him out of home, and will his property to another instead of to him, the rightful heir, this would not lead him to temporize, replied, 'Christ will take care of me. It would not affect me in the least.' Some of the replies were very concise and pointed. One said that he thought he was a Christian because he 'loved God and man.' Another spoke of it as one of the strongest evidences of God's love to him, that he 'had shown him his sins.' It was touching to hear them mention how they had sought places of secret prayer among the bushes of the wilds, or in the fields, and under bridges, when so persecuted that they could not pray in peace at home. All evinced a deep feeling of dependence upon God's help; and some described their feelings as having been very joyful when they were under persecution.

"Some replies also showed ability at repartee. One, being asked whether, if he loved others *as much* as himself, he would not, if he had several loads of wood, give half of it to any poor man that might come and ask for it, replied, that 'that would not follow, for in that case he would have none left for other poor men who might come afterwards!' Twenty-one were examined, and nineteen (twelve males and seven females) approved. The other three we hope are Christians, but it seemed best that they wait awhile. The examination lasted three days, and on the Sabbath, November 15th, the church was formed, and the pastor and two deacons ordained. The pastor is a young man of promise, a graduate of the last class in the theological school at Samokove.

"Domestic and station duties prevented my going to Yamboul. Brother Bond reports the examinations there as equal to those in Merichleri. Sixteen were examined and thirteen approved — seven males and six females. The same delegates were present as at M., and also the pastor and a delegate from the new church there. Several of the wives received at Yamboul had been bitter persecutors of their husbands for their Protestant faith, before becoming themselves believers. The church was formed, and the pastor and two deacons ordained November 22d.

"The pastor is a young man who has been in the employ of the missionaries for eight or ten years, first as servant, then as bookseller, teacher, preacher, etc. He was partially educated in the Philippopolis school, and has learned much from the missionaries when working with them. He has also attended some of the lectures on theology, at Samokove. Both young pastors seem to be earnest Christians, and we trust they have a bright future before them.

"Numerous prayer-meetings were held at Merichleri and Yamboul during the days occupied by examinations, all of deep interest, fully attended, and well sustained. There seems to be a deepening interest here at Eski Zagra."

A few days later Mr. Page wrote again, specially to mention one important matter connected with these new churches, thus: "The Merichleri church assumes half the support of its pastor for this year, with the hope of doing more than this next year, if there are good crops. This year there was a general drought, the harvest was quite small in that re-

gion, and we think they are doing well in assuming so large a part of the support of their pastor under the present circumstances. The Yamboul church assumes ALL the support of its pastor, — the first instance of entire support in this mission field, — and in addition to this, they hope to support a school-teacher for their children."

ENCOURAGEMENT AT KAZANLUK.

Mr. Marsh wrote from Adrianople, December 8 : —

"In order to acquire a correct, ready, and natural use of the language, and to enlarge my acquaintance with the people and their customs, I determined to spend the autumn in touring, and to remain a few days or weeks in various places where we have friends, and where the work is somewhat advanced. I spent eight or ten days at Kazanluk, six hours northwest of Eski Zagra. The friends there have been doing a work that is worthy of imitation. They had no suitable place for worship; so, although there are but four or five men there who are interested in this cause, they determined to build a small house for this purpose. All of them are men of very moderate means, but they contributed again and again, and have built their house with but very little outside help. It is a pleasant room, and will accommodate from fifty to seventy-five. They have done as we wish our friends here to do, — have built according to their present necessity and ability. When they need a larger house they will be able to build it, and will have been cultivating from the first a spirit of self-reliance, which is one of the surest grounds of hope for their prosperity."

Zulu Mission — Southeastern Africa.

ENCOURAGEMENT IN THE KRAALS — ADDITIONS.

Mr. PINKERTON, of Umtwalumi, continues his work among the kraals, meeting, still, with much encouragement. He wrote on the 12th of October last: —

"During the past quarter I have been able to visit many points in our field, and hold religious meetings. The same attention and respect for God's Word appear as in days past. A congregation can be gathered anywhere. At the places which I have previously visited several times, there is frequent request for more preaching and other instruction. At one place, where my last previous visit had been ten months before, one of the heathen men gave the heads of my sermon preached so long before. A young chief had made one of the huts in his new kraal with a door much higher than usual, as he said, that we might get in and out more comfortably when we visit him. He is a kindly, good fellow, named Polasi. Another young chief, who lives near the plantations, had his boys prepare a nice fowl for my supper, and another for my breakfast. He apologized for not being able to give me an ox, giving the very good reason that the prevalent diseases among cattle had swept away nearly all his herd. He is friendly, but I fear strong drink is gaining dominion over him. I visited a half-caste family for the first time, on a new farm in one of the most unenlightened parts of our field. The man and his wife were taught years ago by some of our missionaries. They were very glad to see me for a Sabbath, and gathered the people for a meeting. They are very anxious for a teacher. I visited the kraals about there, and found it a most inviting field, among the rich and respectable old kraals of the upland.

"I find some indications of improvement at several places, where we shall reap if we persevere. Meanwhile those who have united with our churches recently are going forward in the good way. Eighteen have joined our three churches this year, thus far, and others will be added before the year closes. I frequently see a man and his wife, of whom I once wrote you as taught in their youth but since involved in polygamy, living a few miles from Ifafa. They come to the station to spend the Sabbath quite often now, wear clothing, and clothe some of their children. I am encouraged to hope that the hard work which has been done for them, by myself and the native brethren from Ifafa, is already bringing forth fruit.

"The government is employing a large gang of natives on the wagon-road at Amahlongwa. They are encamped near the chapel, and every Sunday, of late, they fill the house at the time of service. I plan to push this work forward, advancing on the ground already gained as vigorously as possible."

HOPEFUL PROSPECTS AT UMZUMBI.

Mr. Bridgman wrote from Umzumbi station, October 18:—

"After fourteen years of labor in this community, by missionaries, we begin to be cheered by 'encouraging signs.' More people have joined the station within the last twelve months than during the previous twelve years. Three young men and their wives, who had not been previously taught at the station, and several young men that have lived with us, and been taught, are building themselves houses. Others are trying to get here. Our prayer-meetings are well sustained. One girl in school, who has been a very 'naughty' girl, has, within a few weeks, become, as we hope, a Christian. We see that the work is spreading; light is breaking in upon many minds. At our next communion we expect five or six persons will unite with the church here."

Austrian Empire.

THE TYROL — COLPORTERS — SUPERSTITION.

Mr. Clark wrote from Innsbruck, without date (letter received January 5): "The letters with reference to our appropriations have been duly received. When we see so much to be done we cannot but regret the necessity of reducing our appropriations; we are thankful, however, that the Prudential Committee are willing to undertake so much.

"During the past two months we have been aided by two good helpers, who, as colporters, have labored very efficiently. One of them has labored in Northern Tyrol; the other in Western Tyrol, or strictly speaking, Vorarlberg. They have had many opportunities to proclaim the 'glad tidings' to needy souls. Sometimes they have been very cordially received, but they know, also, through not infrequent instances, what rude treatment means. Notwithstanding some opposition, attacks in the Ultramontane journals, and anathemas from the pulpit, they have sold, in this time, over a thousand Testaments and Bibles, not to speak of their work with other books and tracts. Several parties, well acquainted with the difficulties of this field, have expressed themselves as very much surprised at this encouraging result.

"After success comes often a trial of faith. The brother in Vorarlberg is obliged, on account of lung difficulty, to give up work for the present, and the energetic helper K. is now sick with small-pox. Mr. Rauch, the only colporter of the Bible Society in Tyrol, has fallen, as you have already been informed, by hands of violence. We are doing all in our power to secure other laborers, but they are truly *very few*, while the work to be done is unbounded.

"We have a Bible-service in our rooms every Sabbath. The attendance, though yet small, is increasing. The masses here know but little of the Word of God; the Virgin Mary receives the greater part of their adoration; special prayers being offered almost without ceasing to her newly-crowned statue in Innsbruck. If Christians at home could but see some of the superstition here, they would be deeply impressed with the importance of praying earnestly that gospel light may yet shine in these beautiful valleys."

MISSIONS OF OTHER SOCIETIES.

ENGLISH CHURCH MISSIONARY SOCIETY.

The last Report of this Society (for 1873–74, the 75th year) presents a very favorable account of its financial condition. The ordinary income is given as £196,525 12*s.* 11*d.* ($982,628). The expenditures were £186,118 5*s.* 10*d.* ($930,591); leaving a balance on hand of something over $52,000. But in addition to

this ordinary income, there were large gifts to be invested, the interest only to be used, and contributions for special purposes, so that in all, the Report states, "in the space of one year there have been committed to the administration of the Committee, funds amounting in the whole to the unprecedented total of £261,221" ($1,306,105).

The following is the

GENERAL SUMMARY OF THE MISSIONS.

Stations		157
Ordained Missionaries —		
European	207	
East Indian and Country-born	5	
Native	142	
		354
Unordained Laborers —		
European Catechists and other Laymen	22	
European Female Teachers	12	
		34
East Indian and Country-born Teachers	15	
Native Christian Teachers of all classes	2,229	
		2,244
Total Number of Laborers		2,632
Native Communicants		22,555
Native Christians		107,268

In the conclusion of the Report, the Committee refer to "open doors on every side" in the mission fields now occupied, especially in China, and add: "Meanwhile, favorable opportunities for taking up new ground offer themselves in Japan, in the Panjâb, in Central India, in Sindh, in Africa, and in Northwest America. It has pleased God also to *prosper existing operations*. The statistical tables report advance in the numbers of catechumens, of baptized Christians, and of communicants, in almost every mission. A closer examination does not remove the satisfaction thus occasioned. There is increased activity in the native churches. These infant communities are growing in intelligence and moral strength. Social elevation still, as of old, proves itself to be one of the secondary effects of the preaching of the gospel. The efforts made to call forth among the native Christians a spirit of activity and independence have been successful. Consciousness of strength has been acquired, rendering self-support and self-extension more easy and natural. There have been, also, increasing evidences of a sense of sin and a persuasion of pardon; of a sense of human weakness, and reliance on Divine strength; of spiritual knowledge of God's Word; of the constraining power of the Saviour's love, and zeal for his glory; of affectionate brotherly love among fellow-believers, and compassion for those still in darkness."

(ENGLISH) WESLEYAN METHODIST MISSIONARY SOCIETY.

The home receipts of this Society, for its last reported year, were £122,092 7*s.* 1*d.*; the foreign receipts, from affiliated Conferences and mission districts, £45,902 14*s.* 7*d.*; total, £167,995 1*s.* 8*d.* ($839,975). The total expenditures, £166,458 7*s.* 5*d.* ($832,292). The statistical summary of its missions is given below, as in former years; but it is proper again to say, that much the larger part of the stations, laborers, church members, etc., are not in pagan but in nominally Christian lands, — in British dependencies, among English Colonists abroad, etc.

GENERAL SUMMARY.

I. *Missions under the immediate direction of the Wesleyan Missionary Committee and British Conference, in Europe, India, China, South and West Africa, and the West Indies.*

Central or Principal Stations, called Circuits	256
Chapels and other Preaching Places, in connection with the abovementioned Central or Principal Stations, as far as ascertained	2,182
Ministers and Assistant Missionaries, including Supernumeraries	332
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	1,211
Unpaid Agents, as Sabbath-school Teachers, etc.	5,914
Full and accredited Church Members	73,700
On trial for Church Membership	7,279
Scholars, deducting for those who attend both the Day and Sabbath-schools	68,221
Printing Establishments	2

II. *Other Missions of the Society, having also relation to Conferences in Ireland, France, Australasia, Canada, and Eastern British America.*

Central or Principal Stations, called Circuits	652
Chapels and other Preaching Places	4,771

Ministers and Assistant Missionaries, including Supernumeraries	881
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	3,506
Unpaid Agents, as Sabbath-school Teachers, etc.	19,129
Full and accredited Church Members	99,851
On trial for Church Membership	9,239
Scholars, deducting for those who attend both the Day and Sabbath-schools	193,762
Printing Establishments	2

Recapitulation.

Central or Principal Stations, called Circuits, occupied by the Society in various parts of the world	908
Chapels and other Preaching Places	6,953
Ministers and Assistant Missionaries, including Supernumeraries	1,213
Other paid Agents, as Catechists, Interpreters, Day-school Teachers, etc.	4,717
Unpaid Agents, as Sabbath-school Teachers, etc.	25,043
Full and accredited Church Members	173,551
On trial for Church Membership	16,518
Scholars, deducting for those who attend both the Day and Sabbath-schools	261,983
Printing Establishments	4

(ENGLISH) BAPTIST MISSIONARY SOCIETY.

The last Report of this Society states: "The total expenditure has been £34,640 1*s.*, an excess of £2,093 1*s.* 2*d.* over that of last year."

"The actual amount received on the general account proves to be £33,949 9*s.* 1*d.*, — that is, £3,054 16*s.* 3*d.* in advance of last year."

"The Treasurer has also received £2,147 16*s.* 4*d.* on account of the Widows' and Orphans' Fund, — an increase of £379 10*s.* 8*d.*; on account of special objects, £1,031 13*s.* 8*d.*; and for the Bengal Famine Fund, £3,126 18*s.* 8*d.* The grand total of receipts, is, therefore, £40,255 17*s.* 9*d.*, — the largest income ever enjoyed by the Society," — [about $201,279].

The statistics of the missions are given in the following table: —

	India.	Ceylon.	China.	Europe.	Africa.	West India Islands.	Jamaica.	Total.
Missionaries	46	3	1	9	5	3	20	87
Native Pastors and Evangelists	131	16	5	6	4	43	24	229
Stations	126	81	3	24	8	71	110	423
Baptized	271	22	7	59	5	181	1,277	1,822
Number of Members	2,973	658	50	487	115	3,951	24,210	32,444
Teachers	84	49	..	7	3	..	137	280
Day Scholars	2,524	2,166	..	160	115	..	7,136	12,101
Sunday Scholars	773	544	..	263	150	2,340	13,691	17,761

The following extracts from the Report are of special interest: —

"In the Report of last year, the Committee expressed their wish that they might be furnished with the means to equip and send out at least five new brethren to the work in India. It is with thanksgiving to the Head of the Church that they have to announce the fulfillment of that wish. The losses sustained by death, or otherwise, have been made good, and a clear addition of five brethren to their staff secured.

"Not a moment too soon has this reinforcement come. Early in the year the missionary band was lessened by the resignation of the Rev. Josiah Parsons, and by the, alas, too early death of Rev. J. A. Campagnac. And now, in a few months, *all* the senior brethren, with two or three exceptions, will be at home, compelled to leave their posts by the effects of long enduring toil."

"The movement, commenced three years ago in the villages to the south of Calcutta, to secure the self-support of the churches, has thus far met with gratifying success. The fears expressed that many of the converts would be drawn away to other missions, in which such burdens are not imposed, have proved groundless. But the native evangelist, Romanath Chowdhry, is afraid that the impending famine will render some aid necessary in the present year.

"The similar effort made in that part of the Jessore district which is under the superintendence of the Rev. Gogon C. Dutt, is being manfully sustained, with every hope of ultimate success, notwithstanding the oppression and litigious conduct of the zemindars.

"In Delhi, the growth of the churches in independence and piety, the instruction of inquirers and candidates for baptism, and the propagation of the gospel among the heathen, have been steadily kept in view, and with a very encouraging measure of success. The churches, now eight in number, with a membership of one hundred and eighty persons, have for the most part conducted their own services, managed their own affairs, and paid their own expenses. There is much voluntary teaching, from house to house, among the heathen, carried on by the members."

"It is with deep regret that the Committee feel themselves constrained to notice the intrusion of the missionaries of the Society for the Propagation of the Gospel both in Delhi and the district of Backergunge, and their interference with the discipline of the churches and the movements of our missionary brethren occupying these fields. By this course the agents of that Society break through the well understood rule which has hitherto been observed by all other missionary bodies; and by their assumption of superior authority, by the claim of a false apostolic commission, by their contempt of the principles of church order prevalent in other Christian churches, and by their unwarranted denunciations of the validity of the ordinances as administered by other communities, they introduce schisms into the body of Christ, and cause the enemy to blaspheme by the disorders and contentions they encourage. The Committee cannot but hope that the Directors of the Society to which these missionaries belong, will see it their duty to check this unadvised zeal, and to withdraw them from the places into which, without any necessity whatever, they have ventured to intrude."

BRITISH AND FOREIGN BIBLE SOCIETY.

A RECENT "Brief View of the Plan and Operations" of this Society makes the following statement:—

"The Society has had a direct or indirect share in the translation, printing, or distribution of Scriptures in two hundred and ten languages or dialects, the number of versions thus printed being two hundred and sixty-eight.

"During the seventy years of its existence, the Society has put into circulation more than seventy-one million Bibles, Testaments, and Portions; and its expenditure for this purpose has exceeded *seven millions and a half sterling* [$37,500,000].

"There have been issued from the Society's Depositories, at home and abroad, in the course of last year, no fewer than two million six hundred and fifty-four thousand and eighty copies of the whole or parts of the Bible. If the aggregate issues of Foreign Bible Societies be added to those of the British and Foreign Bible Society, the grand total issued, since 1804, will amount to more than *one hundred and twenty-two million* Bibles, New Testaments, and Portions, in different languages.

"The *Receipts* for the past year, arising from the usual sources, have amounted to £220,766 18*s.* 2*d.*, and adding the contributions for special objects, the total receipts have reached £220,964 1*s.* 10*d.* The *Payments* for translating, printing, and circulating the Scriptures in the first year of the Society's existence were £691. Last year they amounted to £210,183 14*s.* 9*d.*"

MISCELLANY.

A ZULU SERMON OF FAREWELL.

AT a gathering of Zulu Christians at Inanda, on the 5th of April, 1873, to bid farewell to Mr. and Mrs. Lindley, as they were about to return to the United States, after thirty-eight years of labor in connection with the mission, Thomas Hawes, one of the native pastors, delivered the following sermon, or address:—

Here we are gathered together, and why do we look sad and solemn? Brothers and sisters, we can but weep, for today we are orphans. Yes, our father and

mother are now dead to us! I take my text from Romans x. 15: "How beautiful are the feet," etc. My words are few; our hearts are all too full of grief to hear many words. We have now gathered to bury our father and mother; we have heard their last words. Who will wipe away our tears now? Who will teach us as patiently, and bear with us in love, as they did? Look around, see their children. Will we salt our work as they salted theirs? Here are five;[1] James Dube, Benjamin, Ulufare, Umbiyana, and the one who now speaks. We were taught by him, and we are set apart to preach. We must now put on the armor and work more earnestly, for we have to take up our father's work. May his mantle fall upon us, and may we salt our work as he salted his, by a blameless example. Who has found a fault in his example? His feet were indeed beautiful, for they always carried him safely; never have they been known to slip out of the way the truth, and the life of a man of God. Has it not been remarked again and again, that when we have differed with him it has always turned out that he was the wise man, and had seen far ahead? This has often caused us to wonder, and to trust his head and his heart, for who could have been more impartial? Though he never sought honor, yet white people, too, have always acknowledged his honorableness, and given him an honorable seat. He knew all, from the Governor to the poorest man, and all could love him. The Dutch people truly love him, and claim him as their great friend and teacher, and are we not treated well, with meat and a place to sleep, when we tell them we are from Mr. Lindley's station? You all know this. He is called by all this tribe 'Umewawes,' Father. He might have taken ruling power, and his authority would have been greater than the chief's; but he governed not. He was as meek as a little child.

We have indeed loved him as our own father, and his wife was truly loved as an own mother. She has indeed taught our wives and daughters, by precept upon precept, and an every-day example of goodness and faithfulness in her work for Christ.

I ask again, Who will wipe away our tears? Yes, our father and mother are dead to us. We must bury them. Children in our country must always bury their father, and pay the man that digs the grave. This last is now all that we can do. We had thought and hoped that we would see them die amongst us, a natural death, of old age. Then we could have been resigned, knowing their rest was sweet, and their reward of a glorious crown sure. But at this parting we cannot be resigned, though it is caused only by the sickness of our mother. She can work for us no longer; she has worked too hard. Others will be kind to them and take care of them, but they will not find any children to love them better than we do.

Let us review the past a little; it will do us good. Turn to the old, deserted home under the Inanda mountain. There is no spot to us on earth like that one. There we were boys when our father came with his wagon and commenced building his house. There we gradually saw one and then another believing, and building on the station. There we were taught, and felt our hearts growing very warm with love to God and to his Son. A few weeks ago, I rode past that loved and beautiful old place. My heart was full of old memories. I saw the bush where we went and made our first prayer. We hardly knew what made us pray. We were naked, ignorant herder boys. I said, "Who is this, now, riding on a good horse with a saddle and bridle? He is well dressed, so that this cold wind is not felt." Verily it is that same herder boy! What a contrast. To-day he is the pastor of the church at Esidumbini. And where is he going? To see his children, who are in two fine, large boarding-schools: the one at Amanzimtote, the other here at Inanda.

Did we, in those days when we knew not how to hold a book, knew not even which side was up or which was down, think it would be all like this to-day? No, really no! "Goodness and mercy have followed us." I then said, in my heart, "We must all gather together at

[1] Five native pastors.

this old place, now deserted for a more fertile place, and we must make a great Thanksgiving Day to review God's goodness and mercy to us." For see how we have increased. Our families are larger. The people, far and near, remark that death has come so very seldom that we are every year exclaiming, "How very wonderful!" Look into our houses; see what comforts; see our wagons and our cattle! Our cup is running over.

We are all here who could get here. A few are away, they could not come, but their hearts are here with us. I did not think that the great gathering together of all the church members, that I had said in my heart we must have, would be on such a sad occasion. We have come to hear our father's last words, and to bury him. So we will send the money over the sea, that others may not bury him. That is the only way we can do to show that we are his children. Let us henceforth live in peace and love, as children in one family should do. It will then prove that our father and mother did not spend the strength of their lives in useless work. Let us work with all our might, that they may see that the interest on their work is very great. Above all, let us earnestly pray that we may have this gathering together once more, but not on earth. We want it to be in heaven. There our tears will all be wiped away.

After the sermon a collection was taken up, amounting to £20 ($100), and sent to America, to be kept separately, "to bury their father and mother."

LETTER FROM THE PRIME MINISTER OF MADAGASCAR.

Dr. Mullens, of the London Missionary Society, returned not long since from his visit to Madagascar; and since his return a letter from the Prime Minister of that recently heathen country has been published, in which he says:—

"I have to inform you that, through the blessings of the Divine Being, Her Majesty the Queen, myself, and all the members of the Government are well. The kingdom enjoys peace; but, more than that, Her Majesty is happy to tell you that, by the power of the Most High, and the mercy of Jesus Christ our Saviour, according to the saying, 'The king's heart is in the hands of the Lord,' God has shown mercy to our Sovereign, and has enlightened her to know Jesus Christ, and has endowed her with strength, so that from the time when she began to receive the gospel, she has led and encouraged her subjects to serve God and pray to him through Jesus Christ, and to be diligent in using all opportunities of acquiring useful knowledge. She has also done her best to help the missionaries of your Society, so that during the reign of Her Majesty Ranavalomanjaka the kingdom of Christ has made great progress in Madagascar, and the number of believers has increased more than during any period, notwithstanding the way in which the missionaries, for many years, contended with difficulties, and exerted themselves to the utmost. But still the Queen continues to pray God that his kingdom may advance until the joyful words shall be fulfilled which say, 'They shall all know me, from the least of them unto the greatest of them, saith the Lord.'"

A WORKING CHURCH.

[From the "Illustrated Missionary News," London.]

We have received a touching, simple little report of the operations of the Mission Church at Ermelo, under the pastoral care of H. W. Wittevecn. Ermelo is a village in the Netherlands, and the fact that it is needful to give our readers this piece of information is sufficient proof that it is not a place of any great size or note. But it has a little community of Christians whose example may put many a large and wealthy city church to shame. O, that there were more such churches in our land! We are tempted to give this little report *in extenso*. Its curious idioms, and peculiar orthography, would amuse our readers as much as its facts would interest them. But space forbids, and we can only summarize. The church, it seems, is the fruit of revival work which began at Ermelo about twenty years ago. It

has continued in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers; has been strengthened and developed by the faithful ministrations of its godly pastor, and led by him into paths of usefulness and service both at home and abroad.

The church now possesses seven different buildings at Ermelo, devoted to different works of mercy, called Bethany, Bethesda, Bethlehem, etc., worth six or seven thousand pounds. It has schools for children, nursing houses for the sick, almshouses for the aged, and for orphans and foundlings and destitute children. Insane and epileptic patients are received, and sometimes cured, converted, and turned into missionary helpers.

Home mission work is carried on in nine or ten different places in Holland, Belgium, and elsewhere, and foreign mission work in Sumatra, South Africa, China, Egypt, and among the Jews. Those who are laboring in these missions were not only trained at Ermelo, but are sustained entirely through the community there. The funds come in in answer to prayer, the prayer of faith. "Sometimes, when need was great, the Lord delivered us from it, comforting our hearts once through our children's finding half a cent, and often through presents of thousands of guilders."

THE FRIENDLY AND THE FIJI ISLANDS.

The abstract of the Annual Report of the Wesleyan Methodist Missionary Society, read at the last meeting of the Society in London, makes the following statements respecting the progress of the gospel in some of the Pacific Islands:—

"Forty years ago, when the Friendly Islands were just beginning to emerge from cannibalism, no one ventured to expect that heathenism would so soon become altogether a thing of the past, or that a church would within that period be raised up, nominally embracing the entire population of the group, supplying to a great extent its own ministry, and annually contributing an amount more than equal to all the expenses of the mission. During the year, several new churches have been built, and paid for before being opened, all at native expense; a Home Mission Fund has been established; and the reports tell of steady improvement in the social condition of the people.

"In Fiji, out of a population of perhaps a quarter of a million, one hundred and nine thousand are returned as attendants on public worship, in more than a thousand larger or smaller chapels up and down the Islands. The history of this mission has been written in blood; scenes too horrible to describe passed daily before the eyes of Mr. Calvert, Mr. Lyth, and other missionaries still living. Seven martyrs, at least, have in Fiji fallen victims to the ferocity of the heathen, and laid down their lives for Christ; but the change that has been accomplished is marvelous in our eyes."

GLEANINGS.

The "Bombay Guardian," of November 28, 1874, thus notices prayer-meetings in that city: "The Union prayer-meetings, mentioned in our last, have been remarkably well attended and deeply interesting. Night after night the different meeting-places have been filled to overflowing. It has been remarked by many that no such meetings for prayer could formerly have been convened in Bombay. Very earnest addresses have been given, and fervent prayers have been offered. We cannot doubt that this week will be fruitful of much good."

—— The same paper has the following: "There are now open in India 5,872 miles of railway, which have cost about £97,000,000, giving an average expenditure of £16,536 a mile. Of this length, 727 miles are laid with a double line, and 5,725 miles on the five feet six inches gauge. A further extent of 1,850 miles is now in course of execution, of which 817 miles will be on the five feet six inches, and 1,033 on the metre gauge. During last year 312 miles of additional line were opened."

The January number of the "Sower," of the Reformed (Dutch) Board, reports sadly small receipts by the Treasurer of that Board in December, and states that

the debt is now $34,000. The progress in their missions has been cheering. Within the last ten years the churches have increased from 10 to 25, — communicants from 576 to 1,410, native helpers from 41 to 131, pupils in seminaries from 47 to 145.

—— The Moravian missionaries in Thibet mention this singular custom at Shassa: "Every year the lama community provide a man of the lowest class, dress him up in a goat-skin, with the hair outside, and a singular head-dress, and then drive him out of the town to the river, where they lay on him the sins of the whole people. The man has then to cross the river, and live in a wilderness in solitude for some weeks, being abundantly supplied with food during this season. On his return he receives many presents from the people. The disgrace is so great, however, that no one is found voluntarily to go through the ceremony, except in very rare instances. It is a singular analogy to the scape-goat of the Old Testament."

—— The Evangelical Missionary Society of Bâle, Switzerland, has determined to push its missionary work in Africa into the kingdom of Ashantee, and has appointed three students of the Missionary College for this work.

—— Mr. Hutchinson, of the Presbyterian Board, writes from the city of Mexico, that during two months previous to the last Sabbath in September, 30 members were received to the Presbyterian church there on examination, making a total of 123 members.

—— A Presbyterian church was organized at Vera Cruz, Mexico, about the 1st of November last, when 82 persons were received on examination.

—— Mr. Corbett, of the Presbyterian Board at Chefoo, China, visited Chih Meh in September last. While he was there 17 adults and 9 children were baptized, three churches were organized, and elders and deacons ordained in each.

—— Statements in the "Reformed Presbyterian," for February, indicate that, in accordance with a request from the Board of Missions of the Reformed Presbyterian Church, arrangements have been made for an occasional visit by a naval vessel of the United States, to Latakiyeh, Syria, in the hope of exerting an influence helpful to the mission there, which has of late suffered so much from the persecuting spirit of the people and the Turkish authorities.

DEPARTURES.

William O. Ballantine, M. D., recently of Columbus, Ohio, and Mrs. Alice C. (Parsons) Ballantine, from Easthampton, Mass., sailed from New York January 23, for Glasgow, on the way to join the Mahratta mission, Western India. Dr. Ballantine, a son of Rev. Henry Ballantine of the Mahratta mission, was born at Ahmednuggur, India, is a graduate of Amherst College, and received his medical education in the medical department of the University, New York city.

Rev. John Edwards, and Mrs. Mary Jane Edwards, from Blaenavon, Wales (England), sailed from New York January 26, by steamer, for Havana and Vera Cruz, on the way to Guadalajara, Mexico, to join the Western Mexico mission.

ARRIVALS.

Miss Martha A. Anderson arrived at Ahmednuggur, where she is to labor specially in the girls' school, November 27.

Rev. E. E. Bliss and wife reached Constantinople December 26, having left Miss Clarke at Smyrna.

Mr. and Mrs. Blakely, who sailed from San Francisco October 31, arrived at Foochow, apparently, December 14.

Rev. William B. Capron and wife, of the Madura mission, arrived at Madras December 2.

DEATHS.

At New York, January 23, Mary Lindley, daughter of Rev. Daniel Lindley, so long of the Zulu mission, South Africa.

A brief note has been received from Rev. H. J. Taylor, of Apaiang, Micronesia, dated September 29, 1874, announcing the death of his wife, but giving no particulars. They had been at the island but a few weeks, having reached there, in the *Morning Star*, on the 7th of August.

MARRIED.

At Manissa, Turkey, January 1, 1875, by Rev. T. A. Baldwin, assisted by Rev. Marcellus Bowen, Rev. George D. Marsh, of the European Turkey mission, to Ursula Clarke, from South Natick, Mass., but of late assistant missionary at Manissa.

DONATIONS RECEIVED IN JANUARY.

MAINE.

Aroostook county.		
Lincoln, a friend,		10 00
Cumberland county		
Gorham, Cong. ch. and so.	12 00	
New Gloucester, Rev. H. M. Perkins,	5 00	
Poland, Mrs. George Waterhouse,	1 00	
Portland, High st. ch. and so., add'l, for 1874, 50; St. Lawrence st. Cong. ch. and so., to const. T. B. Percy, H. M., 27.55; State st. Cong. ch. and so. m. c. 21.41; Mrs. Eliza Q. Goodenow, to constitute herself H. M., 100;	198 96	—216 96
Hancock county.		
Deer Isle, S. G. Haskell, 5; Rev. H. Houston, 5;		10 00
Lincoln and Sagadahoc counties.		
Bath, H. E. Palmer,	24 00	
Waldoboro, 1st Cong. ch. and so.	21 56	—45 56
Oxford county.		
Gilead, Cong. ch. and so.		8 50
Penobscot co. Aux. Soc. E. F. Dnren, Tr.		
Brewer, 1st Cong. ch. and so.		10 00
Piscataquis county.		
Monson, Rev. R. W. Emerson,		10 00
York county.		
Lebanon, John Wentworth,		20 00
		331 02

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Jaffrey, Cong. ch. and so.	20 10	
Keene, 2d Cong. ch. and so. m. c.	31 72	
Riudge, Cong. ch. and so.	10 80	
Swanzey, Cong. ch. and so.	4 91	
Westmoreland, Mrs. Betsy Shaw,	20 00	—87 53
Coos county.		
Colebrook, Cong. ch. and so.	20 00	
West Stewartstown, Cong. ch. and so.	2 50	—22 50
Grafton county.		
Wentworth, Cong. ch. and so.		11 00
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Amherst, Cong. ch. and so.	198 24	
Francestown, Cong. ch. and so.	46 50	
New Ipswich, Leavitt Lincoln,	10 00	
Pelham, a friend,	10 00	—264 74
Merrimac co. Aux. Society,		
Epsom, Susan Dolbeer,	2 50	
New London, Mrs. L. M. Trussell,	10 00	
Pittsfield, Rev. S. S. N. Greeley,	5 00	—17 50
Rockingham county.		
Atkinson, Cong. ch. and so. 20, m. c. 3.10; Abigail L. Page, 3;	26 10	
Chester, Cong. ch. and so., to const. Orlando M. Tenney, H. M.	109 20	
Derry, 1st Cong. ch. and so., in part,	10 00	
Kensington, Mrs. Sophia B. Brown,	10 00	
Londonderry, Jefferson Coldwell,	10 00	
New Market, T. H. Wiswall,	10 00	—175 30
Strafford county.		
Dover, 1st Cong. ch. and so.		116 00
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Acworth, J. B. S. Jones,	25 00	
Claremont, Cong. ch. and so. m. c.	5 15	
Grantham, a friend,	10 00	—40 15
———, John Pratt,		15 00
		749 72
Legacies.—Dover, Sarah Green, by Charles B. Shackford,		341 50
		1,091 22

VERMONT.

Caledonia co. Conf. of Ch's. I. A. Howard, Tr.		
Lyndon, 1st Cong. ch. and so.	7 00	
St. Johnsbury, North Cong. ch. and so. 78.57; South Cong. ch. and so. 74.32; "Friends of Missions," 600; "H.," 1;	753 89	
St. Johnsbury, Esst, Cong. ch. and so., to constitute, with previous donation, Mrs. Caroline E. Griswold, H. M.	55 00	—815 89
Chittenden county.		
Burlington, 1st Calv. ch. and so. m. c.	17 85	
Essex Junction, C. A. Hibbard,	10 00	
Westford, Cong. ch. and so., for 1874,	42 00	—69 85
Orleans county.		
Albany, Cong. ch. and so.	6 00	
Derby, Mrs. E. A. McPherson,	10 00	
Newport, Cong. ch. and so. m. c.	20 70	—36 70
Orange county.		
Tunbridge, Cong. ch. and so.		12 00
Rutland co. James Barrett, Agent.		
Brandon, Cong. ch. and so.	20 00	
Pawlet, Dorothy Smith,	1 00	
Pittsford, Cong. ch. and so.	50 00	
Rutland, Cong. ch. and so.	15 00	—86 00
Windham co. Aux. Soo. C. F. Thompson, Tr.		
Brattleboro, Cent. ch. and so. m. c.	76 14	
Londonderry, Cong. ch. and so.	3 00	
West Brattleboro, Cong. ch. and so.	22 44	
West Townshend, Cong. ch. and so.	11 25	
Westminster West, Daniel Goddard,	10 00	—122 83
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.		
Norwich, Cong. ch. and so. m. c., 3 months, 19; Miss A. A. Marsh, 5;	24 00	
Sharon, Cong. ch. and so.	16 00	
Springfield, L. N. Barnard,	10 00	
West Hartford, Cong. ch. and so.	8 00	—58 00
		1,201 27

MASSACHUSETTS.

Barnstable county.		
Cotuit Port, Cong. ch. and so.	10 50	
Falmouth, 1st Cong. ch. and so. m. c.	24 30	—34 80
Bristol county.		
Berkley, Cong. ch. and so.		11 85
Brookfield Asso'n. William Hyde, Tr.		
Hardwick, Evan. Cong. ch. and so.	8 17	
North Brookfield, 1st Cong. ch. and so.	100 00	—108 17
Essex county.		
Methuen, 1st Parish,	31 73	
North Andover, Cong. ch. and so.	30 00	—61 73
Essex co. North.		
Newbury, 1st Cong. ch. and so.	51 13	
West Newbury, 2d Cong. ch. and so.	33 80	—84 93
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.		
Beverly, Dane st. ch. and so. m. c. 22; A. I. Iverson, U. S. N., 5;		27 00
Franklin co. Aux. Soc. William F. Root, Tr.		
Ashfield, Cong. ch. and so.	36 80	
Charlemont, 1st Cong. ch. and so.	6 00	
Shelburne Falls, 1st Cong. ch. and so.	93 85	
South Deerfield, Mrs. M. B. Richardson,	1 00	
Warwick, Trin. Cong. ch. and so.	3 00	—140 65

Hampden county, Aux. Soc. Charles Marsh, Tr.
Chicopee, 2d Cong. ch. and so., to const. OSMUND GORTON, H. M. 62 25
East Granville, Cong. ch. and so., to const. ETHAN D. DICKINSON, H. M. 30 00
Mittineague, Cong. ch. and so. 9 59
Monson, Cong. ch. and so. 29 71
Springfield, South ch. and so. 255 11
Westfield, 1st Cong. ch. and so. 84 43
West Springfield, Park st. church, 78 00—549 09
Hampshire county, Aux. Soc. S. E. Bridgman, Tr.
Belchertown, a friend, 11 21
Granby, Cong. ch. and so. 4 05
Hadley, Russell ch. m. c. 11 51
Northampton, 1st Cong. ch. and so. 173.48, m. c. 10; Edwards ch. 106.77, m. c. 22.22; a friend, 50; 362 47—389 24
Middlesex county.
Auburndale, Cong. ch. and so., annual coll. 1,114.53, m. c. 195.99; 1,310 52
Cambridge, Shepard ch. and so. m. c. 20 00
Cambridgeport, Chapel church, 5 75
Framingham, Plymouth ch. and so. 124 98
Lexingtou, Hancock Cong. ch. and so. 36 25
Lowell, High st. ch. and so., for 1874, 90.40; Pawtucket ch. and so. 34; 124 40
Melrose, Ortho. Cong. ch. and so. 36 46
Newton Centre, 1st Cong. ch. and so. (of wh. fr. William C. Strong, 150), 407 52
Newtonville, a friend, 15 00
Somerville, Franklin st. Cong. ch. and so. m. c. 15 00
Watertown, Phillips ch. and so. 6 33
West Newton, Cong. ch. and sn. 27 90
Wilmington, J. Skilton, 20 00—2,150 11
Middlesex Union.
Acton, Cong. ch. and so. 17 50
Littleton, Cong. ch. and so. 82 25
Stow, Rev. Robert Ware Fuller and wife, 2 00—101 75
Norfolk county.
Braintree, Cong. ch. and so. 59 00
Brookline, E. P. 35 00
Canton, Elijah A. Morse, 750 00
Foxboro, Cong. ch. and so. 34 00
Sharon, Calvin Turner, 3 00
South Braintree, Cong. ch. and so. 15 60
South Weymouth, 2d Cong. ch. and so., Dea. J. Loud, to const. Mrs. ELIZA T. LOUD, H. M., 100; Union ch. and so. 23; 123 00
Wellesley, Cong. ch. and so. 65.09; A. R. T. 5; 70 09—1,089 69
Old Colony Auxiliary.
Fairhaven, 1st Cong. ch. and so. 46 91
Plymouth county.
Campello, Cong. ch. and so. 24 20
Hanover, Mrs. Robert Sylvester, annual donation, 5 00
Middleborough, Cong. ch. and so. 12 96——42 16
Suffolk county.
Boston, Central ch. 2,688.96, dittn m. c. 2,110; Old South ch. 1,028.44; Mount Vernon ch. 720.10; Winthrop ch. (Ch'n), 464.2.; Phillips ch. 250; Eliot ch. 64.57; a friend in ditto, 100; 1st ch. (Ch'n) 50.50; Berkeley st. cb. m. c. 17.22; Vine st. ch. m. c. 11; Park st. ch. m. c. 8.35; Holland ch. 7.30; a lady, 300; Albert Fearing, 100; a lady's New Year's Gift, 100; a friend, (Ch'n), 100; D. B. 50; M. S. B. 100; a friend, in memoriam, 50; a thank offering from a lady, 50; a free-will offering, 12.70; S. Coverly, 10; Mrs. Ricker, 2; Mrs. Morse, 2; H. B. 1.50; a friend, 1; 6,310 94
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Baldwinsville, 1st Cong. ch. and so. 11 50
Oxford, 1st Cong. ch. and so. 34 28
Rutland, Cong. ch. and so. 69 13
Worcester, Union ch. and so. 1,117.59; Cent ch., Gents' Asso'n, 251.75; 372 25 credited in February Herald from Central Asso'n, should have read from Central ch. Ladies' Asso'n; Mrs. A. D. Foster, 100; 1,469 34—1,584 25
Worcester co. South Conf. of Ch's William R. Hill, Tr.
Milford, A. G. Underwood, 20 00
Millbury, 1st Cong. ch. and so. 88 40
Uxbridge, Mrs. W. J. 20 00
Westboro, E. T. 20 00——148 40

12,881 67

RHODE ISLAND.

Central Falls, Cong. ch. and so. 61 42
Olneyville, Ezra Gifford, 10 00
Providence, Pilgrim Cong. ch. and so. 127.27; Benef. Cong. ch. and so. m. c. 6.33; 133 90—205 32

CONNECTICUT.

Fairfield county.
Bethel, "E. B. and H. H. S." 100 00
Bridgeport, 2d Cong. ch. and so., to const. Mrs. AMANDA B. TRULOCK, H. M. 192 33
Newtown, Rev. J. P. Hoyt, 5; a few friends, 3.50; 8 50
Ridgefield, 1st Cong. ch. and so. 25 00
Stamford, Cong. ch. and so. 95 20
Westport, Saugatuck Cong. church, 7 00—428 03
Hartford county. E. W. Parsons, Tr.
Bristol, a friend, 7 00
Canton Centre, a friend, 50
Collinsville, Cong. ch. and so. m. c. 9 52
Farmington, Cong. ch. and so., add'l, 100 00
Glastonbury, Cong. ch. and so. 740 00
Hartford, South Cong. ch. and so. 130; a friend, 125; Mrs. Mary C. Bemis, 100; Theological Seminary m. c. 26.22; L. C. Fitch, 1; 382 22
Newington, Ladies' Association, 82 00
Plainville, a friend, 5 00
Poquonnock, Cong. ch. and so. 60 40
Thompsonville, James Ely, 15 00
Wethersfield, Cong. ch. and so. 319 26—1,720 90
Litchfield county. G. C. Woodruff, Tr.
Kent, 1st Cong. ch. and so. 23 23
Lakeville, Village Prayer Meeting, 24.78; George B. Burrall, to const. HENRY M. KNIGHT, H. M., 100; 124 78
Norfolk, Cong. ch. and so. 357 50
Riverton, Friends, 16 00
Sharon, 1st Cong. ch. and so., for 1874, 146 00
Thomaston, Cong. ch. and so. 36 96
Warren, 1st Ecclesiastical ch. and so., for 1874, to const. Rev. D. D. FROST, H. M. 61 75
Woodbury, Benjamin Fabrique, 20 00—786 22
Middlesex county. E. C. Hungerford, Tr.
Chester, Cong. ch. and so. m. c., 6 months, 23 00
Cromwell, Ladies' Foreign Mission Asso'n, 62 26
Killingworth, Cong. ch. and so. m. c. 18.35; Gents' Asso'n, 15 15; 33.50
Middletown, 1st Cong. ch. and so. 18; Jacob F. Huber, for Madura, 1; 19 00
Old Saybrook, Cong. ch. and so. 65 00
Portland, 1st Cong. ch. and so. 22 00—224 76
New Haven county. F. T. Jarman, Agent.
Birmingham, Cong. ch. and so. 43 11
Guilford, 1st church, a friend, 100 00
New Haven, North ch. 283, m. c. 10.20; Ch. of the Redeemer, add'l, 39; 1st ch. m. c. 12 95; 345 15
North Haven, Cong. ch. and so., with previous donation, to const. HORACE P. SHARES, H. M. 73 00
North Branford, Cong. ch. and so., with previous dona., to const. EDWARD A. WOOD, H. M. 50 27
Waterbury, 1st Cong. ch. and so. 249 00
West Haven, Cong. ch. and so. m. c. 9 00
Woodbridge, Cong. ch. and so. 112 00—981 53
New London county. C. Butler and L. A. Hyde, Trs.
Bozrah, Rev. N. S. Hunt and family, 20 00
Bozrahville, Marcus McCall, 1 00

Exeter, Cong. ch. and so. 40 00
Jewett City, Cong. ch. and so. 56 50
Montville, Cong. ch. and so. 65 00
New London, 2d Cong. ch. and so. m. c. 44 02
Norwich, 2d Cong. ch. and so. m. c. 20.97; 1st Cong. ch. and so. m. c. 4.51; 25 48
North Stonington, George A. Avery, 100 00
Preston, Cong. ch. and so. 28 75—380 75
Tolland county. E. C. Chapman, Tr.
Union, Rev. Samuel I. Curtiss, 5 00
Windham county. Rev. H. F. Hyde, Tr.
Brooklyn, First Trin. ch. and so. 55 00
Thompson, Cong. ch. and so., to const. Susie Evans and Mattie Knight, H. M.'s, 247 23
Westford, S. S. Stowell, 5 00—307 23

4,834 42

Legacies.—Hartford, Lucius Barbour, by L. A. Barbour, Ex'r, 1,250.00, Rev. Joel Hawes, D. D., add'l, by E. W. Parsons, 42 30; 1,292 30
New Britain, Mrs. Dolly S. Gridley, by Austin Hart, Adm'r, 100 00
New Haven, Elizabeth B. De Forest, by Wyllys Atwater, Ex'r, 250 00
West Hartford, Miss A. Talcott, by C. Day, Trustee, 108 32—1,750 62

6,585 04

NEW YORK.

Albany, 1st Cong. ch. and so. 175 33
Arkport, Jarvis P. Case, 2 00
Ballston Spa, Titus M. Mitchell, 4 00
Brooklyn, Ch. of the Pilgrims, J. Q. A. Butler, 25; M. D. Thomas, 50; 75 00
Buffalo, Mrs. George Hadley, 10; G. W. Cotton, 9; 19 00
Chestertown, R. C. Clapp, 1 00
Clarkson, a friend, 25 00
East Bloomfield, Russell B. Goodwin, 5 00
East Wilson, Rev. H. Halsey, 9 00
Farmingville, Cong. ch. and so. 2 06
Glen's Falls, Mrs. Harriet N. Wing, 100 00
Griffin's Mills, Cong. ch. and so. 4 00
Ithaca, 1st Cong. ch. and so. 41 70
Jamestown, Edmund Barnes, 5 00
Keyesville, J. W. Davis, 6 00
Lenox, Mrs. A. H. D. Johnson, 4 00
Lockport, 1st Cong. ch. and so. 115 14
Mexico, 1st Presb. ch., for 1874, 48 95
Munnsville, H. Gaston, 1 00
New York, a friend to the cause, 110; G. S. Holmes, annual subscription, 100; Mrs. D. N. Barney, to const. Mrs. B. B. Gurnee, H. M., 100; Charles E. Pierson, 25; Rev. Howard Crosby, 5; 340 00
New Village, Cong. ch and so. 7 94
North Walton, Cong. ch. and so. 40 00
Palatine Bridge, Persis Allen, 1 00
Rocky Point, Monthly Concert, 13 00
Tarrytown, Miss E. A. Lyon, 1 00
Union, Eliza Morse and family, 10 00
Watertown, Mrs. P. F. Hubbard, 2 00—1,058 12

Legacies. — Albany, Samuel Gates, by John S. Perry, Ex'r, in part, 400 00
Auburn, Charles R. Wooley, by I. H. Corwith, Ex'r, 450 00
Morrisania, E. Withington, by S. S. Jocelyn and J. B. Coleman, Trustees, 40 00
New York, W. H. Munsell, by Wetmore and Jenner, 5,094 48—5,984 48

7,042 60

NEW JERSEY.

Orange Valley, Cong. ch. and so. 250 00

PENNSYLVANIA.

Bell Valley, Rachel Russell, 2 00
Spartasburg, Mrs. Eli E. De Land, 2 00——4 00

Legacies. — Philadelphia, Mrs. Ellen T. Miller, by John L. Collins, Ex'r, 1,500 00

1,504 00

DISTRICT OF COLUMBIA.

Washington, William H. Campbell, 10 00

TENNESSEE.

Coal Creek, Welsh Cong. ch. and so. 6 00

KENTUCKY.

Berea, Church of Christ, 10 30
Burlington, J. M. Preston, 20 00—30 30

SOUTH CAROLINA.

Columbia, Mrs. Julia M. Brewer, 2 75

OHIO.

Ashtabula, Cong. ch. and so. 20 00
Belpre, Cong. ch. and so. 9 41
Charlestown, Cong. ch. and so., for 1874, 9 50
Cincinnati, Welsh Cong. ch. and so. 52 75
Conneaut, Cong. ch. and so. 25 00
Ellsworth, H. C. Beardsley, 10; Lloyd Allen, 10; 20 00
Granville, H. L. Bancroft, 25; G. P. Bancroft, 5; Mrs. A. Merrill, 5; Hannah Linnell, 4; 39 00
Hillsboro, John W. Hammond, 10 00
Johnstonville, Rev. O. S. Eells, 4 00
Mohawk Valley, a friend, 10 00
Newburgh, Welsh Cong. ch. and so. 6 50
Oberlin, 1st Cong. ch. and so. 71 20
Painesville, 1st Cong. ch. and so. 73 08
Pomeroy, Welsh Cong. ch. and so. 5 50
Rainbow, Thomas Ridgway, 4 00
Walnut Hills, Mrs. I. Bates, 5 00
Youngstown, Rev. John McCutchan, 5 00—369 94

Legacies. — Cleveland, Elisha Taylor, by J. W. Taylor, Ex'r, 110 49

480 43

INDIANA.

Lowell, Mrs. Mary G. Little, 2 00
Terre Haute, S. H. Potter, 25 00—27 00

ILLINOIS.

Aurora, Jethro Hatch, to const. Chas. E. Winslow, H. M. 100 00
Bushnell, L. M. and J. C. 2 00
DeKalb, a friend, 1 00
Delavan, Richard Houghton, 10 00
Fremont, 1st Cong. ch. and so. 22 90
Jacksonville, Flora Palmer, 5 00
Lena, S. Rising, 5 00
Marsball, Cong. ch. and so. 11 50
Oak Park, 1st Cong. ch. and so. 22 33
Quincy, Lucius Kingman, 4 00
Rockford, 2d Cong. ch. and so., to constitute William A. Talcott, H. M. 250 00
Sharon, Calvin Turner, 3 00
Toulon, Cong. ch. and so., add'l, 2 25
Wauponsie, Grove Cong. ch. and so. 22 02—461 00

Legacies. — Cerro Gordo, Alexander McKinney, by A. M. McKinney, Ex'r, 40 00

501 00

MICHIGAN.

Ann Arbor, Clark H. Gleason, 3 00
Charlevoix, George W. Wood, 10 00
Charlotte, Mrs. B. Landers, 5 00
Detroit, Andrew McLellan, 3 00
Dexter, Horace Warner, 3 00
Grandville, Cong. ch. and so. 3 75
Kalamazoo, 1st Cong. ch. and so. 35.45; Martin Heydenbreck, 10; 45 45
Leland, Cong. ch. and so. 5 00
Owosso, Cong. church, A. Gould, 30 00
Paw Paw, Salmon Hunt, 10 00
Pleasanton, Rev. J. D. Millard, 50
——, E. J. F. 20 79—139 49

Legacies. — Battle Creek, William Bevier, by Mrs. Louisa H. Bevier, Ex'x, 175 00

314 49

MINNESOTA.

Austin, Cong. Union church, 5 39
Excelsior, Cong. ch and so. 6 00
Minneapolis, Plymouth ch. and so. 20 53

Owatonna, Joel Gould, 1 00
Spring Valley, Cong. ch. and so. 9 50—42 42

IOWA.

Burlington, Cong. ch. and so. 53 85
Clinton, Rev. J. L. Ewell, 5 00
Corning, Cong. church, a friend, 5 00
Earlville, Cong. ch. and so. 5 32
Iowa Falls, Robert Wright, 50 00
Maquoketa, Cong. ch. and so. 10 00
Sherrill's Mount, Cong. ch. and so. 9.15, for 1874; a vow redeemed, 5; 14 15—143 32

WISCONSIN.

Appleton, "B. W." 15 00
Delavan, Cong. ch. (of wh. $100 from G. L. Weed, to const. Mrs. SARAH R. WEED, H. M.) 116 05
Milwaukee, Spring st. Cong. ch. and so. 39 65
Ripon, Grateful, 100 00
Union Grove, Dr. Adams, 10 00—280 70

NEBRASKA.

Cedar Bluffs, Cong. ch. and so. 2 50
Strahmburg, Pilgrim Cong. ch. and so. 5 00—7 50

CALIFORNIA.

Grass Valley, Cong. ch. and so. 16
Oakland, Plymouth Avenue ch. 33.90; S. Richards, 200; 233 90
Santa Cruz, Cong. ch. and so. 29 38- 280 23

DAKOTA TERRITORY.

Dakota Mission, Mayosan church, 1.55; Good Will church, 1.50; 3 05
Fort Sully, Rev. T. L. Riggs, for the debt, 3 00
Yankton, 1st Cong. ch. and so. 32 40- - 38 45

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois, Treasurer. 1,430 93

MISSION SCHOOL ENTERPRISE.

NEW HAMPSHIRE. — Fisherville, Cong. s. s., for school in charge of Rev. S. B. Fairbank, 32.05; Rev. A. William Fiske, toward support of school at Khokar, 10; Greenland, Cong. s. s. 18.06; Keene, Cong. s. s., toward support of school and teacher, 65; Newcastle, Cong. s. s., for school at Satara, India, 8; 133 11

VERMONT. — Dummerston, Cong. s. s. 15.11; St. Albans, Mrs. John Smith, for teacher under Rev. W. B. Capron, 50; St. Johnsbury, Cong. s. s., for Normal School at Harpoot, 55.05; West Charlestown, Cong. s. s. 9.50; Windsor, Cong. s. s. 14; 143 66

MASSACHUSETTS. — Boston, Old Colony s. s., for Harpoot, 30, for Madura, 25; Lowell, Pawtucket s. s. 3; Peabody, Cong. s. s. 50; South Adams, Cong. s. s. 10; Tewksbury, Cong. s. s. 21.34; Warwick, Trin. s. s. 21.25; Westport, Pacific Union ch. s. s. 9.43; 170 02

CONNECTICUT. — Bolton, Cong. s. s. 7.31; Ellsworth, Cong. s. s. 7.50; Greeneville, Cong. s. s. 31.98; Waterbury, 1st Cong. s. s. 22; 68 79

NEW YORK. — Churchville, Cong. s. s., for school at Erzroom, 10; Lockport, Cong. s. s. 59; New York, Alexandre Mission School, for scholar in Mrs. Coffing's school, 30, for teacher in Zetoon, 67; Perry Center, Cong. s. s. 8.25; 165 25

NEW JERSEY. — Jersey City, 2d Cong. church, Children's Missionary Society, for Mission Schools, 3 25

PENNSYLVANIA. — Williamsport, 1st Cong. s. s. 13 51

OHIO. — Huntington, Cong. s. s., for Micronesia, 9 50

ILLINOIS. — Princeton, Cong. s. s. 3.55; Roseville Cong. s. s., for student in Foochow, 23 54; 27 09

INDIANA. — Lowell, Little Friends, 2 00

MARYLAND. — Baltimore, Cong. s. s., for Sadee, 25 00

COLORADO. — Georgetown, Infant Class in Cong. s. s. 1 00

NEBRASKA. — Crete, Cong. s. s., for work at Sholapoor, under care of Rev. W. H. Atkinson, 10 73
IOWA. — Osceola, Stephen Baird, 10 00

$782 91

Donations received in January, $25,568 48
Legacies, " " " 9,902 09

$35,470 57

Total, from Sept. 1st, 1874, to Jan. 31st, 1875, $187,074 64

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

MAINE.

Lewiston, Pine st. Cong. ch. and so. m. c. 7 28

NEW HAMPSHIRE.

Greenland, Cong. ch. and so. 20 00
Rindge, Cong. ch. and so. 2 70—22 70

VERMONT.

Pittsford, Cong. ch. and so. 25 00
St. Johnsbury, South Cong. ch. and so. 10
Westminster West, Daniel Goddard, 5 00—30 10

MASSACHUSETTS.

Andover, Rev. J. Emerson, 100; a friend, 50; 150 00
Bedford, Trin. Cong. ch. and so. 17 96
Boston, "D. B.," 50; Mount Vernon ch., Mrs. E. A. Winslow, 10; 60 00
Charlestown, Winthrop ch. and so. 107 93
Concord, Trin. Cong. ch. and so. 25 50
Framingham, Plymouth ch. and so. 36 03
Groton, Union Cong. ch. and so. 49; Catharine Lampson, 1; 50 00
Littleton, Cong. ch. and so. 30 00
Lowell, High st. church, 33 38
Methuen, 1st Parish, 27 30
North Andover, Cong. ch. and so. 5 00
Springfield, South ch. 540; "Abridged," 1,000; H. M. 624.21; 2,164 21
Sturbridge, 1st Cong. ch. and so. 6 00
Westfield, 1st Cong. ch. and so. 72 23—2,785 54

RHODE ISLAND.

Providence, Pilgrim ch. and so. 1 00
Tiverton, Cong. ch. and so. 5 00——6 00

CONNECTICUT.

Bristol, Ladies' Association, 4 00
Gilead, Ladies' Association, 33; Gents' ditto, 53, toward salary of Rev. A. W. Clark, of Austria, and to const. Rev. WILLIAM B. DANFORTH and THOMPSON STRICKLAND, H. M.'s, 86 00
Hartford, Mrs. Mary C. Bemis, for Mexico, 25 00
New Haven, a friend, for Mexico, 5 00
Norwich, 2d Cong. ch. and so. 24 08
South Windsor, 1st Cong. ch. and so. 21 00—165 08

NEW YORK.

Port Henry, Mrs. Mary Spencer, 10 00

OHIO.

Alliance, Welsh Cong. ch. and so., for Mexico, 20 00

PENNSYLVANIA.

Ashton, Welsh Cong. ch. and s. s., for Mexico, 31 10

WISCONSIN.

Bloomington, Rev. Charles Willey, 20 00
Emmett, Welsh Cong. ch., for Mexico, 7 05
Ixonia, Welsh Cong. ch., for Mexico, 6 10
Watertown, Welsh Cong. ch., for Mexico, 3 15——36 30

CALIFORNIA

Oakland, Plymouth Avenue ch., for Austria, 1 69

Received in January, $3,115 79

Total for Nominally Christian Lands, from Sept. 1st 1874, to Jan. 31st, 1875, $8,256 91

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